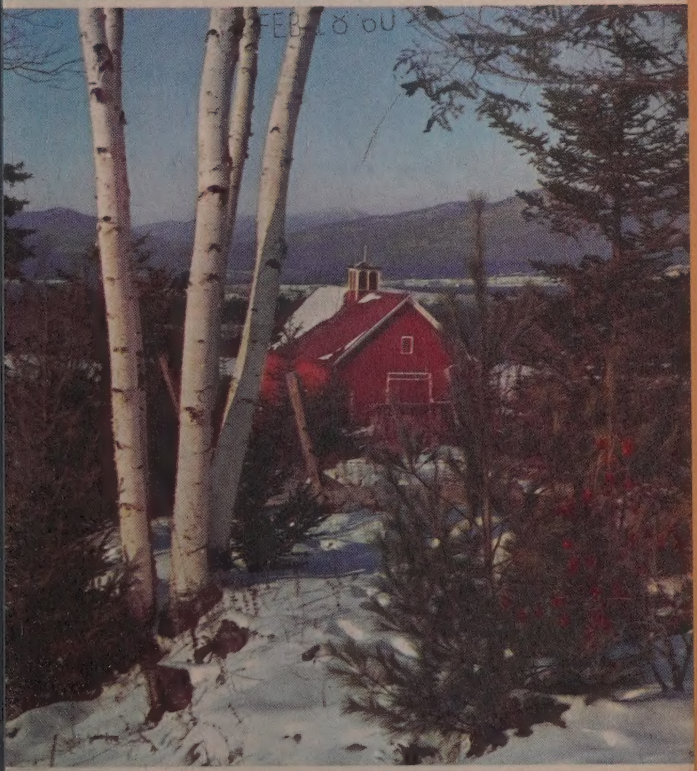
MARCH 1960 20 CENTS

UNITY

Garrett Biblical Institute
LIBRARY
FEB 18 '60



God's Hand Is Here

CONTENTS

Casting Out Fear, *Charles Fillmore* - - - - - 1
Seven Steps to Answered Prayer, *Constance Foster* 5
"Thy Sleep Shall Be Sweet," *Freda K. Routh* - 13
The Power of Words, *Catherine Thrower* - - 18
"This Do in Remembrance of Me,"
Marjorie L. Baring - - - - - - - 24
Behold! Accept! Expect! *Georgiana Tree West* - 32
The Real Thirst-Quencher, *Mary L. Kupferle* - 39
I Meet My God in Silent Prayer, *Charles Fillmore* 46
How Much of Myself Am I Giving to God?
J. Lloyd Jess - - - - - - - - - 50
Sunday Lessons - - - - - - - - - 56

Cover—Lancaster, N.H., Devaney

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from March 1 to March 31

Illumination: God is within and around me, guiding me, lighting my way. I know what to do and I do it.

Prosperity: God works through me to provide for every need and to prosper me in every way.

Healing: God is within me, healing me. Nothing is impossible with God.

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Second-class postage paid at Lee's Summit, Missouri. Subscription price, $2 a year, single copies, 20 cents each. Unity School of Christianity also publishes the following periodicals: **Good Business, Weekly Unity, Daily Word, Progress, Wee Wisdom, Unity Sunday-School Leaflet and La Palabra Diaria.**

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

VOLUME 132 MARCH, 1960 NUMBER 3

Casting Out Fear

from the writings of

CHARLES FILLMORE

IT IS THE unanimous verdict of students of the mind that fear is a paralyzer of mental action; also that fear weakens both mind and body. This being so universally conceded, it certainly is not worth while to call attention to that enfeebling state of mind but rather, on the other hand, to show how to keep from falling into its shadows and also how to overcome its habits. The majority of people will resent the statement that fear is a habit, but close observation proves to anyone that his fears are governed by repeated thoughts, words, and experiences. All fear rests on thought, and if the thought foundation can be broken up the fear will vanish.

The mind imagines mountains of fears where no real cause for fear exists. We live in a world where fear is taught as essential to safety. To begin with,

we are told from infancy to "fear" God; then to fear evil in all its forms. With our mind crammed with fear images working night and day, how can we expect anything but the multitude of disasters that follow?

"Perfect love casteth out fear." Jesus taught love of God as the first commandment and love of neighbor as the second; there was no need for any other commandment. These two round out the law. Then the one and only effective remedy for fear and its ills is love.

We have all been told again and again that we must love God and our fellow man in order to fulfill the law of our being. Doubtless most of us have done this and have had the experience of very pronounced demonstrations of peace and protection in our life, yet we do not have that consciousness of love which we feel we should have when we think of God. There must be a reason for this deficiency, and there is. We have thought of love to God in terms of something of immense size, something that we must encompass as a whole, when the fact is that love is a composite. It is made up of attributes, as is made clear by Paul in I Corinthians.

According to Paul, love is the name of a great variety of little commonplace activities of everyday life. Are you patient and kind? "Love suffereth long, *and* is kind." Envious? "Love envieth not." Egotistical and proud? "Love vaunteth not itself, is not puffed up." Are you temperamental? Love "doth not behave itself unseemly." Are you grasping and selfish? Love "seeketh not its own." Do you give way easily to your temper? Love "is not provoked."

Do you behold evil as real and agonize over the evils of the world? Love "taketh not account of evil." Do you rejoice when disaster overtakes evil persons and exclaim, "They got just what was coming to them"? "Love . . . rejoiceth not in unrighteousness, but rejoiceth with the truth." Do you patiently bear "the whips and scorns of time"? "Love . . . beareth all things." Are you open-minded and receptive to good, whatever its source? "Love . . . believeth all things." Do you anticipate the future with fear and forebodings? "Love . . . hopeth all things." Do you endure with trust and confidence in eternal justice

"The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office and the spurns
That patient merit of the unworthy takes"?

Love "endureth all things." Paul says: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. . . . But now abideth faith, hope, love, these three: and the greatest of these is love."

Nowhere in all literature do we find as clear an analysis of love as here in this 13th chapter of I Corinthians. Those who have taken it as a guide to character discipline—that is, seeking to fashion their daily thinking by the standards set forth—have attained results so pronounced that they have been convinced of its being a panacea for all who

are suffering from the ravages of distorted, Godless love.

The one and only remedy for the crosscurrents of fear is the restoration of the peace and harmony of life by love and its combinations.

The Need to Pray

I do not know why often, suddenly,
  Someone of whom I had not thought for long
Comes to my mind with strange insistency,
  Unless there is a need, a desperate wrong
That should be righted, and across the day
There comes the urgent need for me to pray.

I would not fail you, friend, and so my prayer
  Lifts heavenward for you, though I do not know
What desperate need is yours, what weight of care
  Bears hard upon you, or what grief or woe.
I take you to the One who has the power
To strengthen you through any troubled hour.

And, friend, if sometime a quick thought of me
  Should come to you unbidden on a day
When I have been long absent, friend, please be
  Assured that I have need of you to pray.
I would not ask for more than one brief word
Uttered in my behalf—it will be heard.

—*Grace Noll Crowell*

Seven Steps to Answered Prayer

CONSTANCE FOSTER

PROBABLY THE question about prayer that is asked most often is, "Why isn't my prayer answered?" James tells us that we "ask amiss," so it is well worth our effort to learn how to pray aright.

Prayer is as mathematical as arithmetic, chemistry, or physics. Like all other sciences, prayer has its laws. I recently studied the basic principles involved and made some experiments with them. The results are astounding. For one thing, I have discovered that every prayer is answered with mathematical exactness. One thing that seems to dispute this is that we ourselves are not always aware of what we pray for. Often, without realizing it, we ask for a refusal of the very thing we think we want. I heard a little boy do this the other night when he said his prayers:

"Dear God, I'd really like to have a pony, but we haven't any room for him, so maybe You'd better give us a barn first, only we live in the city, and there's no place for a barn. I guess You should make my father a farmer, except that he's asking You to make him a better salesman; so I guess You'd better just forget the whole thing!"

Perhaps you and I do not pray quite such defeatist prayers as that. But how about the times (be honest with yourself!) when you have spent ten minutes praying for the healing of some con-

dition and then half an hour later found yourself going into great detail to some friend about all the "symptoms" of your trouble? Or it may be that we set limitations to our prayer, like the woman who said: "All my life I've had colitis. Lately, since I learned about divine healing, I've been praying to be relieved of it. But I suppose I'm foolish to expect help now when I've had it for nearly seventy years. What do you think?"

If it had not been for this woman, whom I will call Martha Jones, I would not be writing this article, because she was one of my laboratory experiments. Together we put on our white coats and went into the laboratory of prayer. What we discovered there worked, because it has been many months since she has had any of the painful attacks that had plagued her since childhood. She learned that when it comes to healing it does not matter a particle to God whether you are seventy, eighty, or ninety years of age. Why should it? Is there any conceivable reason why the infinite, eternal Godhead should ignore a person in a given number of years as if there were somehow less of God to count on when that person is seventy than when he was seven or seventeen? It is man, not God, who establishes limits to answered prayer.

Now suppose we turn to our laboratory manual and apply the laws of answered prayer in proper sequence. I majored in premedical sciences at college and know full well that you cannot expect a precipitate to appear in a test tube until you combine the correct compounds in due order and right amounts. Similarly, with the science of answered

prayer. There are seven orderly steps to follow. When you have practiced them long enough to make them a part of your consciousness, your prayers will be answered not "some time" but immediately, as Jesus' were.

Desire

All prayer is prompted originally by a desire of some sort, and desire rises out of an emotion. Whether you want a red dress, a larger salary, a new job, more love and harmony in your life, the healing of a cold, or the highest of all bliss—communion with God—emotion and desire spark the prayer. Do not be afraid of the emotion. Let it be as strong as possible, because the more intense it is, the more powerful your prayer is bound to be. The important thing is for you to define the desire explicitly so that you know exactly what it is that you are praying for. Be sharp and clear here. A fuzzy or blurred desire can bring only a fuzzy, blurred answer. The clearer the picture of what you want, the surer the correspondence of the answer.

In the case of Martha, we put down for her desire: "I enthusiastically and joyously desire to express perfect health of mind, body, and spirit." You will note that we went beyond the wish to remove any specific seeming condition such as colitis. We desired the whole, and the whole always contains all its parts.

Judgment

Next the faculty of judgment comes into action. We judge our desire carefully to make sure that it is good and wise. Will the fulfilling of our desire

make us better in some way? Is it good for us and good for others, or at least not harmful to anyone else? If you can answer these questions affirmatively, you may be sure that your desire is one that you may safely press for all you are worth. All good desires are truly God Himself seeking fuller expression and more livingness through us. Therefore, you can know that in seeking their realization you are being loyal to God and serving Him truly, because you are doing His Will.

Will

We do not use will power at any time to force a thing to come to pass. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." We use our will quietly to concentrate on the desire and to keep our attention focused on it. We are told in the Bible that the double-minded man will gain nothing from the Lord. If your mind strays to other things while you are praying, or if you find yourself secretly doubting the outcome or wondering how in the world God is going to bring it to pass, quietly use your wonderful power of will to bring your attention back to what you are praying for.

Imagination

This is the fun part. Let yourself go and make pictures in your mind, as clearly and vividly as possible, as to just how you would feel and what you would do were your desire right now an actuality. Martha, for instance, saw herself packing and going on a long trip to the West Coast to visit her daughter. In the past she had been afraid to go away from home because any excitement or change in her

simple routine seemed to bring on an attack. Also, she had been afraid that she might become ill and prove a nuisance to her family. Now, with her new understanding, she used her imagination to make perfect pictures of herself as completely well and certain of remaining so. She saw herself boarding the plane, eating her lunch, enjoying the flight, hugging her daughter and grandchildren at the airport on her arrival. "It was so clear," she wrote me, "that I could smell my daughter's perfume!"

Speak the Word

Your word has behind it all the creative power of God Himself, because He made you in His likeness and image. This means that you, too, are creative through your thought and word. You can speak the word, as Jesus did, with authority. "All authority hath been given unto me in heaven and on earth." "All things whatsoever the Father hath are mine."

Infinite Mind brings back to you exactly what you say or think. Indeed, it cannot help doing this, because its nature is to create for you according to your dominant thought pattern. This is the law. The law itself is impersonal and obeys your word, with no power of its own to alter your decree. For this reason, it will just as surely bring you sickness and trouble as health and happiness, if the former are what you most consistently think and talk about.

If you state your problem as two times two, the law of mathematics cannot possibly give you any other answer than four. Similarly, it must give you six if your problem is three times two. You are free to change a number and get a different answer ac-

cording to your own choice in the matter.

In Martha's case she spoke the word this way: *"I am divine Spirit in expression as Martha Jones. Divine Spirit cannot be sick in any way, and I cannot be sick, because two things that are equal to the same thing are equal to each other. Because I am one with God, my Father, I am perfect in every way. I share His divine health, freedom, and wholeness. It is so."*

Naturally, this did not mean just saying the words, but realizing in consciousness that she was speaking the Truth.

Give thanks

This involves reaching the state of consciousness wherein you see as already yours the thing you desire. It is yours, has always been yours, because God, who is All-Good, has given you a birthright of every good thing. You need only take it, and, having accepted it, give thanks. The very act of giving thanks shows that you recognize the reality of the gift. This is what Jesus did when He prayed, "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." God does not need our thanks, of course. We give thanks not for the Father's sake but for our own.

Martha gave thanks so enthusiastically and so ardently that one day she found herself packing her suitcase for that trip. "So I'll be all ready to go," she explained. I knew then that her answer was very near.

Loose it and let it go

The final step in effectual prayer is sometimes

the hardest, but it is absolutely essential. Otherwise, you can stop the whole process. You are to loose your desire and forget about it. This is what Jesus meant when He said, "I can of myself do nothing." "The Father abiding in me doeth his works." God's law of mind is now working for you; your part is to release all responsibility for the results of your prayer.

It was difficult at first for me to relax my hold on something I thought I wanted as an answer to my prayers, but I got no answer until I learned to do so. After long experience and many failures, I found that my part is to rest, praise, and wait while the law of God does its blessed work.

When Martha was tempted to be anxious about results or impatient for them, she used this statement of Truth: "Thank you, Father, for being my willing and obedient helper. I know that You are faithfully carrying out my decree and perfecting within my body temple the complete and harmonious answer to my prayer."

Martha's perfect answer did come, and quite promptly. It came because it could not help but do so when she prayed aright. She could no more avoid being healed than she could avoid being sick when, doubting God's ability to help her because she was seventy, she prayed amiss.

God's, not ours, is the power. But we have to co-operate with Him and with His power before even He can bring it to pass. Faith rests not on hopes or wishes but on knowledge. Once we know the power that does the work and learn to keep ourselves out of God's way while we let the power flow

through us, we cannot have anything in our life but answered prayers.

Martha is now out on the coast. I have pictures that she sent me from the airport to prove it. But the real pictures are the ones she herself made in her heart and mind when she imaged her perfection in Spirit and then let it come forth. God developed her pictures in His great darkroom of prayer, and today Martha is a living picture of His desire for her. Martha's desire, you see, was not hers alone. She knows now that during all her seventy years it had been His desire as well.

MEETING

Eleanor Halbrook Zimmerman

I have met You, God, in quiet places
Where winds are hushed, and the world is still,
Where violets lift up their lovely faces
And only bird-song echoes from the hill.

I have met You in a city's clatter,
Seen You shine forth in faces passing by,
Heard You in little children's happy chatter,
Watched You in rose and gold of sunset sky.

I thank You, God, that nothing ever binds You
To any certain people, power, or place.
Forever true, the seeking heart that finds You
May seek You everywhere in acts of grace.

I have met You, God, in quiet places
And in the busy markets everywhere.
To men of every kind and of all races
I do but turn my heart, and You are there!

"Thy Sleep Shall Be Sweet"

FREDA K. ROUTH

IN EXTOLLING the benefits to be derived from living a life of goodness and purity, Solomon said:

"When thou liest down, thou shalt not be afraid: Yea, thou shalt lie down, and thy sleep shall be sweet."

There is probably no other ailment that causes a vast number of people more concern than that which is termed insomnia, the seeming inability to get a normal amount of restful sleep. Small mountains of sleeping pills are taken nightly, by those who claim they cannot otherwise sleep. Even though medical doctors are constantly telling and writing of the dangers involved in the habitual use of these remedies, their use goes on.

A wise man once said: " 'Tis sometimes better to stay awake while in error than to be so at peace with it that one can sleep."

If those who suffer from insomnia would only realize that this disease is not a cause but an effect that can be construed as a useful warning, perhaps they would not resort to drugs to still the warning.

In his letter to the Romans' Paul warns: "It is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed." A period of sleeplessness can well be a time to take stock of our true motives and aims, and this may be of more lasting benefit to us than is momentary

sleep. Sleeplessness may be a signal, calling on us to rid ourselves of hidden errors of thought. Then, when we are at peace with our inner spiritual urgings, nothing can keep us from a normal amount of restful sleep.

Matthew tells of an instance that proved Jesus' ability to sleep under conditions which most of us would think of as making sleep impossible. He said: "And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep."

There is a saying that goes: "Let the storm roar without me." The threatening waves of materialistic thoughts cannot disturb the one who is dwelling within the secret peace of spiritual understanding.

There is probably no one who has experienced a more trying time of sleeplessness than did the writer. Some thirteen years ago, a chronic nervous ailment, aggravated by worries over limited supply and several personal problems culminated in what the physicians termed, a complete nervous breakdown. For at least three months I hardly slept at all. I found myself following a vicious circle. I worried because I could not sleep; I could not sleep because I worried. Although it was suggested to me that I resort to some sleeping potion, I sensed that this was not the answer to my problem. Instead, I turned to God in humble prayer and asked Him to show me the way off of my mental merry-go-round.

A few days later, a good friend brought me some books that explained the Bible according to the Christ principles. I read them all day.

That night, after I had turned off my bed lamp,

I did not try to go to sleep, but lay in the darkness meditating on the wonderful things I had read. I repeated several loved psalms and the Lord's Prayer, mentally reading into them a deeper and sweeter meaning. Suddenly, a great feeling of peace and joy infolded me.

The next thing I knew, it was morning. I had slept soundly all night and awakened rested and refreshed.

From that night on my recovery was steady and sure. Every night I used this method. To me night was no longer a dark and narrow path to be traveled in loneliness and fear, but a lovely sunlit lane where, with no distractions, I seemed to walk hand in hand with my Father-God, and experience a wonderful togetherness with Him.

I ceased to care whether or not I slept. I was learning that conscious communion with God often brings a greater sense of rest than does unconsciousness. Then, strangely enough, I had no trouble falling asleep.

I still practice this method for peaceful sleep. And it never fails, no matter what the condition—a long trip, an unusually hard day's work, inharmonious physical conditions, intricate business problems, or any other thing that is said to induce insomnia.

The mind can think of only one thing at a time. Concentrating on Truth, we cannot think of error; meditating on the goodness and power of God, we cannot dwell on the threats of suppositional evil. Turning to a contemplation of the perfection of the spiritual body with such rapt attention as to become oblivious to physical discomfort, our mind has no

room for a sense of illness or pain.

Here is a list of errors that may disturb your ability to sleep, and ways to counteract them:

Worry over health.

When you are in bed, lie quietly and (before beginning the affirmations concerning any one or all of these problems) repeat some inspiring poem, psalm, or prayer. The 23d Psalm is very effective; so are the Lord's Prayer and Unity's *Prayer of Faith.* Be careful that you do not repeat these in mere parrotlike repetition. Try to feel the beautiful truths contained in them. Repeat them several times, until you feel a definite quieting effect.

Now, *affirm: I am the image and likeness of God.* As the image in the mirror reflects, in exact detail, that which stands before it, I reflect the completeness and perfection of God. I am a spiritual being. My true health, peace, and joy are spiritual qualities, which are entirely independent of all physical conditions. God is my life. God is my health.

A sense of a lack of supply.

Affirm: God, Divine Mind, is my ever-available source of supply. This source is infinite. It cannot diminish. Right at this moment, I have everything I need. I do not worry about the future. I have complete faith that God will supply my every need each day of my life.

Feelings of guilt and self-condemnation for past mistakes.

Affirm: God's forgiveness is coincidental with my forsaking of the errors of the past. Condemnation of wrong thoughts that have ceased to rule me is not from God: they are only suggestions of evil. In

me is no condemnation of myself for anything I may have done in ignorance of God's laws. The law of the Spirit of life in Christ frees me from all feeling of guilt and remorse. I now forget the things that are behind and I press on to the better life I have chosen to live.

Resentment, anger, or bitterness toward any person that you consider a threat to your happiness and well-being.

Affirm: Nothing outside my own mental reactions can cause me unhappiness. The Christ within gives me mastery over these reactions. My Father forgives my mistakes, and I freely forgive those who thoughtlessly hurt me. I realize that they need my help and my forgiveness. I bless them and place them in our Father's loving care.

Anyone who will earnestly try this method will find that never again need he resort to questionable material aids to obtain restful sleep.

Truly, "thy sleep shall be sweet."

THAT GOOD OLD BOOK—THE BIBLE

If you have the blues, read the 27th Psalm.

If your pocketbook is empty, read the 37th Psalm.

If people seem unkind, read the 15th chapter of John.

If you are discouraged about your work, read the 126th Psalm.

If you are all out of sorts, read the 12th chapter of Hebrews.

If you cannot have your own way in everything, keep silent and read the 3d chapter of James.

—SELECTED.

The Power of Words

CATHERINE THROWER

OUR WORDS are powerful agents of our mind. And when through spoken affirmative words we turn the great energy of our thoughts and prayers outward to others, we have the power to heal, to prosper, and to bless.

Think of it! Each of us is a center of a field of influence. Whether our field of influence is positive or negative depends on the thoughts we think, which give authority to the words we speak. Not just "some" of our words are powerful agents of the mind. Instead, if any of our words have power, then they all have power. Thus, it is not in the few moments of prayer and meditation that we demonstrate the power of words, but also in the hours between our times of prayer and spiritual study.

If we affirm and affirm, and then go forth to speak negative words, careless words, thoughtless words, or even hurtful words, we are asking for a negative, careless, thoughtless hurtful result in our own life. Indeed, we are neutralizing our times of prayer, meditation, and affirmation because our later thoughts and words form a prayer that shall be answered according to their kind. Jeremiah conveyed this great truth when he said, "Every man's own word shall be his burden."

Jesus put it another way when He said, "Every idle word that men shall speak, they shall give account thereof." There are several casual but de-

structive ways that tempt us to speak idle words for which we have to account. Sometimes we hear people say, "I don't mean to criticize, but——," or "I don't mean any harm by this, but——," or "I didn't mean anything by that remark." Well, if we do not mean to criticize or do harm, or if our remark does not mean anything anyway, why bother to make it? To do so insures the speaker of an unhappy result.

In the very beginning the creative process began with God through words. God said, "Let there be" and there was light. We have the power to use the same creative process. Indeed, we are constantly using it, whether we mean to or not.

The same creative process applies today. In the launching of any endeavor we should begin it with the word of God, the word of good, because all things can be made through our words of good. The whole world in these times needs our words of good; that is, our words of joy, praise, thanksgiving, and the almighty expectancy of good. When we give others the high vision of joyous, praiseful words, they inevitably respond to our high vision. I know of a mother who was concerned over her child who was neither doing well in school nor in general attitudes and behavior. Finally, after having tried everything else, this mother remembered the power of words and began to say daily to this child, in spite of appearances, "I love you, I think you're wonderful!" Almost overnight this child improved and became a happy, well-adjusted individual, and her school grades responded accordingly.

I know of another Truth student who was asked to take a job that was supposed to present many

challenges. The person preceding this Truth student had had great difficulties in this job; inharmony and lack had resulted. Soon after arrival, the new worker realized that his predecessor had criticized and condemned his co-workers. He had stated that they were unco-operative and difficult. The Truth student immediately began to pour forth words of joy, praise, and thanksgiving. It was like the bursting forth of spring after a hard winter. Harmony, understanding, co-operation, and prosperity came almost immediately.

One of the happiest families I know consists of a husband, wife, and their five children. When one enters their home one can feel the strong atmosphere of love. It does not take long to discover why these folks are so happy. Their words are filled with joy, appreciation, and praise of one another. Once while I was visiting them, we enjoyed a meal cooked out-of-door. The wife, who constantly speaks kindly of her husband, even praised him for the wonderful fire he built in preparation for cooking the meal. Imagine praising someone for building a fire! No wonder they are so happy.

We should all be living delightful, happy, prosperous, healthy lives, and there are plenty of ways we can do so, without harming ourselves or others through thoughtless words, feelings, or acts. In the Epistle to the Hebrews, we are told that "the worlds have been framed by the word of God," and we frame our world with our words.

For a number of weeks I prayed with a woman who was having trouble with her feet and legs. Her need for healing seemed great. Her physician had

told her that he had done everything possible for her. After we began praying weekly, her condition improved, but a complete healing just did not seem to come. One day in our prayer time I said to her, "Now just ask, 'Father, what is the truth about this situation? What do I need to do to be healed completely?' " And she did.

In a little while, she quietly said, "I have the answer! I recently went into a new business venture and I have not yet demonstrated prosperity in it. I have been foolishly saying, 'If only I could get on my feet financially.' I was on my feet physically when I began making that statement, but soon my feet began giving me trouble. My subconscious mind took my words seriously and got me off my feet, which is what I was decreeing through my idle words." She then declared, "I am going to change that statement and declare that I am financially secure; that I am on my feet financially." Soon she was, both physically and financially!

We also affect the minds and bodies of those around us. If a parent tells a child that he looks sick and tired, the parent can produce such a condition in the child's mind and body. If the parent speaks of health, life, and strength to the child, his words can promote health instead of illness.

Several years ago, my son came home from school and declared that he was the only one that reported for ball practice after school. He said that all the other members of the team were confined to their homes with the latest epidemic. When he named the latest epidemic and asked me what it was, I casually replied, "It is nothing, nothing at all. Just a false

belief, and it has no power over you. You are the life, substance, intelligence of God." The epidemic was never mentioned again, and he remained strong and healthy.

More recently, he returned from school to announce proudly that his teacher marveled because he was the only member of his class that had not "caught" the latest virus that was supposed to be "going around." Now, as he enters his teens, he has had no "childhood disease." We have never discussed them nor entertained the possibility of his having them.

A businessman recently told me of an acquaintance who had been having trouble with his right arm. Doctors examined it and said there was nothing organically wrong with it. Finally, this man who knew the power of words realized that he had been exclaiming, "I'd give my right arm if I could——." He stopped using this expression, and his arm got well. Isaiah warns us, "Woe unto them that decree unrighteous decrees." Our woes can often be traced to our unrighteous decrees.

Students of the mind have always been taught the power of words. The masters of Egypt, India, Persia, China, and Tibet all taught their students to speak only when they had something constructive to say. Knowing the danger of loose talk, they set up a standard to determine whether it was wise to say a thing:

Is it true? Is it kind? Is it needful? No matter if it is true, if it is not kind, then surely it is not needful!

In all ages, people have also known the saving

power of words as well as the destructive power of words. Accordingly, let us take control of our thoughts and words, which shape our world.

Imelda Octavia Shanklin wrote "I will purge my vocabulary of all that is less than the true, the Gracious, the beautiful. As far as my voice can carry, it shall bear to the ears of the world the songs that celebrate the perfections of the life that God gives."

Accordingly, let us often declare, "I speak words only that heal, bless, prosper. I speak words only that are true, kind, needful."

Henry Victor Morgan described the wonderful power of words in a poem that we may well meditate on often:

"Peace power, plenty;
Words that are heaven-born.
Say them, ye hearts that are weary,
Till hope in your souls is born;
For words are things that will lift on wings
The one who believes them true:
And whatever you will when the mind is still
You may call to the soul of you."

PRAYER FOR PROTECTION

The light of God surrounds you;
The love of God infolds you;
The power of God protects you;
The presence of God watches over you.
Wherever you are, God is!

"This Do in Remembrance of Me"

MARJORIE L. BARING

CHARLES FILLMORE, in his book, *Keep a True Lent,* explains very clearly the true meaning of Holy Communion. He says: "The benefit of taking Holy Communion is the establishing of our acceptance of the Christ, whose coming we celebrate in our mind and heart. The bread used in the churches symbolizes substance, which we consider the Lord's body, a body of spiritual ideas. The wine used symbolizes His blood, which we consider life, or the circulation of divine ideas in our consciousness that will purify our mind and heart and renew our strength, freeing us from all corruption, sin, and evil, and bringing forth in us the abundant, unlimited life of God."

Mr. Fillmore further states: "Through the appropriation and assimilation of the substance and life in our own consciousness, we blend our mind with the Father-Mind, and there is a harmonizing of every fiber of our body with the Christ body which is life and light. As our mind and heart are cleansed of untrue thoughts and beliefs, and as we feed on living ideas, our body takes on the life and light of our divinity, and eventually will become living light."

As long as our religion remains just a form of ritual to us, we do not think of the Holy Communion in the sense that Mr. Fillmore has described it. To eat the bread and to drink the wine is relatively un

important unless we know the meaning behind that which we are doing. What is vitally important, however, is that we appropriate the very body of Christ into our body. We have to drink the blood of His life into our being. This we should do in remembrance of Him. This is Holy Communion in its truest sense. Communion may mean to come into union with someone or some thing; uniting with or being in touch with someone or some thing. Holy Communion means the coming into union with the Christ. It means the very assimilation of His nature into our own. This is the eating of His body, the appropriating of His very holy substance into our body. It is the drinking of His blood, His spirit, into our own being. It is eating His words, assimilating His nature, and appropriating His power and His attainments into our own being. This we are to do in remembrance of Him who showed us the way to spiritual attainment.

We are to live as Jesus lived. We are to love as Jesus loved. We are to act as Jesus acted. This is the meaning of appropriating the substance of His body into our body. In other words, we are to embody the nature and the character of Jesus. This we do in remembrance of Him. As we allow our mind to think more and more about the nature of Jesus and the things that He did, we absorb more and more of His spirit into our consciousness. We partake of His nature and we build it more and more into our own. His love becomes our love; His strength becomes our strength; His peace becomes our peace; His power becomes our power; and His victorious spirit becomes our spirit.

To eat of the substance of Christ is to "put on Christ," or as Paul expressed it, "put on the new man." It means that we must consume that which Christ is until He becomes the very essence of our being. When we were children learning our A B C's, we saw them as letters separate and apart from ourselves. Then we began to combine the letters of the alphabet into words. They went to make up our mental food. Each letter, each word, had to be mentally digested, until each became a part of our mentality, our consciousness. As we assimilated them and as they became part of us, the letters and words no longer appeared as separate morsels of mental food, so to speak. For instance, when we looked at the word *book* we no longer had to say, "Now, there is a *b* and an *o* and another *o* and a *k*, in order to arrive at the conclusion that the letters spelled *book*. We knew at a glance that the word was *book*. We did not even have to think in order to recognize the word. We had absorbed this realization into our consciousness. It had become a part of our awareness. It had become a part of us.

The same applies to the putting on of Christ awareness. We are to partake of the very substance of Christ; we are to absorb and to assimilate it into our consciousness until we virtually embody the Christ. "This do in remembrance of me," said the beloved Way-Shower, Jesus. This is Holy Communion in its inner significance. Without this inner realization, the outward observance of Holy Communion is of little avail.

To enter into true Holy Communion is an inner experience. We learn to know Christ by seeking His

presence within ourselves. It is in the "secret place of the Most High" (within us) that we become acquainted with Christ. Constant association with the Christ presence is the manner in which we absorb and assimilate Christ into our consciousness. In the silence, in the secret place, we partake of the very substance of Christ. We figuratively eat of this substance. We are nourished by the substance of Christ. We drink of the Christ Spirit, which is the very essence of God.

The world is emerging from its kindergarten stage, spiritually speaking, and we are beginning to see the need to advance beyond the letter of Truth, to the spirit of Truth. We have to partake of the spirit that lies beyond the eating of the bread and the drinking of the wine. We are coming to see beyond the secular and the theological aspects of religion. We are penetrating beyond the letter to the spirit. We are coming of age, spiritually speaking, and we are beginning to realize the full meaning of Paul's words, "the letter killeth, but the spirit giveth life." We are beginning to look behind the form and the ritual to the spirit that is embodied in the symbol. We are beginning to assimilate the meaning behind the word.

Many years ago I worked in an office with a group of girls who were interested in increasing their vocabularies. Whenever one of us came across a new word, she wrote it down; then we looked up its correct pronunciation as well as its correct meaning and usage in the dictionary. Then we made it a point to use the new word in our conversation whenever it fit. We are told that a word is not

ours before we have used it at least five times. When we can use it naturally and without hesitation it becomes part of our vocabulary. It becomes embodied in our consciousness.

It is the same when we lay hold of the meaning of the word *Christ.* When Christ becomes a living realization within us, we literally become new creatures. We put off "the old man," which is corrupt, as Paul said, and we "put on the new man, that after God hath been created in righteousness and holiness of truth." We discover that we have suddenly come alive in Christ. We realize that while we had thought that we were alive, previous to our rebirth, we were actually dead in Christ. Paul referred to the dead in consciousness, when he said, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

After we have undergone the experience of rebirth, and as we more and more partake of the spirit and the nature of Christ, we fairly come alive in Christ. We begin to live, for the first time, that is really live. To live without spiritual realization is merely to go through the motions of living, for our life is devoid of reason and of purpose. Just as participating in the ritual of Holy Communion (without a true realization of its spiritual significance) is simply a matter of going through the motions, so do we fall short of living when we have not yet come alive in Christ. Every time that we consciously absorb more of Christ into our nature, we do this in remembrance of Jesus, who built into His body the very spiritual substance of Christ. Through meditation, prayer and living the life of Christ we

engage in Holy Communion. We eat of His spiritual substance every time that we absorb a word of His Truth. We drink of His life-giving spirit every time that we sip from the cup of His inspiration.

Every time that we offer the bread of hospitality to another, or a cup of cold water to one of His little ones, we partake of Holy Communion, and we do this in remembrance of Him. When we offer a word of kindness to the oppressed or to the sorrowful or to the suffering, we break the bread of His spiritual substance. When we extend the cup of forgiveness to one who has despitefully used us, we do this in remembrance of Him. When we offer a word of kindness to the oppressed or to the sorrowful or to the suffering, we break the bread of His spiritual substance. When we extend the cup of forgiveness to one who has despitefully used us, we do this in remembrance of Him. When we offer a word of encouragement or of praise or of consideration, we give of the bread of life, for it is life-giving to the one who receives it. Thus, each kind thought and each kindly deed is a vicarious fulfillment of the request that is made to our Lord, "Break Thou the bread of life."

To participate in the outer rite of Holy Communion as regularly and as often as a church may happen to observe it will never pave our way to heaven unless we understand that the form represents a deeper, spiritual communion with our Lord. I once knew a man who belonged to a certain church; in fact he was a pillar of the church and never missed observing the Holy Communion service. Yet this man had a reputation of being a miserly, cold-

hearted business man. He was known heartlessly to have foreclosed on the mortgages of poor, helpless widows. This man, while he partook regularly of the bread and the wine at the altar, knew nothing about breaking the bread of life. He did not even concern himself with scattering a few crumbs. Now, I am sure that this is the type of individual that the Master had in mind when He referred to "whited sepulchres." We read in Matthew 23:27: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness." And in the 14th verse, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation."

There is one more thing to mention in connection with Holy Communion, and that is the practice of abstaining from food, or fasting, before partaking of the bread and wine at the altar. This, too, has an inner meaning. Abstinence, in its deeper sense, means to abstain from all thoughts, attitudes, and emotions that are not worthy of the Christ within. When we approach the throne room (within our heart) where the Christ abides, we should do so with a clean mind. We are to abstain from thinking anything ungodlike. We are not to feed our mind with impure thoughts. If we have been feeding on thoughts of unforgiveness, we are to abstain from this kind of food. If we are going to meet our Lord within the temple of our heart to partake of the bread of life and to imbibe of the Christ Spirit, we

should first cleanse our mind of all thoughts that would defile the temple. Jesus made this clear when He said, "Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

During this Lent let us reflect on the deeper meaning of the Last Supper. Let us abstain from all thoughts that provide unholy food for our mind. Let us enter into the true observance of Holy Communion, and partake of the holy bread of Christ. Then we will truly observe the commandment, "This do in remembrance of me."

LENT

I shall keep Lent by fasting from my thinking
Of unforgiving thoughts, from doubt and fear;
I shall think faith and love and thus be linking
My heart to heavenly blessings through the year.

I shall abstain from bitterness and malice
Through all the penitential Lenten days:
My soul uplifted like a golden chalice
For life to fill with gratitude and praise.

Then I will go into my secret garden,
And kneeling down in reverential prayer,
My sins I'll ask my Father-God to pardon
And in sincere repentance leave them there.

—*Evelyn Gage Browne*

Behold! Accept! Expect!

GEORGIANA TREE WEST

EVERY SPIRITUALLY awakened man craves some form of religion, something to help him to realize the spiritual tie that binds him eternally to his Creator. A man's religion can be a very complicated routine of creed, dogma, form, and ceremony, or it can be a feeling in his heart that governs his way of life as he tries to understand and to do the will of God.

With this feeling, religion and prayer are simple things, but they necessitate an intelligent understanding of God and of man's relation to God. The mind filled with erroneous thoughts about God finds religion difficult to understand and prayer mysterious. When we rid ourselves of our false beliefs and accept Jesus' revelation of God as Spirit (Divine Mind) and ourselves as offsprings of Spirit, we realize that there is, in the realm of mind, a constant interchange between ourselves and God, between our mind and Divine Mind.

The most beautiful and satisfactory interchange between ourselves and our heavenly Father is what we call prayer. Mind is the medium through which we make conscious contact with God, and prayer is the method employed. We are always in God's presence, but only when we pray do we shut out the world and give our whole attention to Him, and become more aware of His great beneficence.

Prayer itself is beautifully simple, but what oc-

curs when we pray is not so simple. There is an automatic operation of the laws of mind that brings about a tangible, visible fulfillment of our heart's invisible desire that we have voiced in prayer. But we do not have to be concerned with this. This is God's part, and He will attend to His part if we attend to ours. Our Bible assures us of this:

"Thou shalt make thy prayer unto him, and he will hear thee . . .
Thou shalt also decree a thing, and it shall be established unto thee."

Our prayer is our decree, and our word and action following our prayer are part of our decree. We do our part, and God always does His.

While prayer is a simple matter, it is so little understood that most of us need instruction in making our approach to God. When we need help in some particular way we go to an expert, someone who specializes in that line, and when we need help in learning to pray we naturally turn to Jesus who, when here on earth, specialized in prayer and was most explicit in His instructions concerning prayer. Like the apostles of old we say: "Lord, teach us to pray."

His whole instruction can be encompassed by three words: *Behold! Accept! Expect!*

In His own words: "Seek ye first his kingdom and righteousness; and all these things shall be added unto you." Behold the one source from which comes the fulfillment of your need. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Accept your heart's desire from the one source you are beholding.

"According to your faith be it done unto you." Expect what you have accepted from the one source that you have been beholding.

How simple, and how logical!

The method of prayer is always the same no matter what the difficulty. You may be short of funds, or in trouble with someone who makes you unhappy, or you may be in ill health; whatever the case may be, follow carefully Jesus' instructions.

His first instruction, to seek the kingdom of God, is most important and, for many of us, the most difficult to understand and to put into practice. It necessitates putting aside all thoughts of self and thinking instead of all the wonderful things you know about God. There are many ways of quieting all worldly thoughts and of feeling yourself in the light of His presence, that spiritual radiance in which there is no darkness of evil, no shadow of the undesirable, only a great beneficence in which you bask serenely as you fill heart and mind with trust in God's loving care.

One of the best ways to "seek . . . first his kingdom" is to begin by reading something helpful and inspiring that will help to guide your mind into constructive channels of thought. To recite some well-known and well-loved passages from the Bible is wonderfully helpful. Sometimes a powerful affirmation, such as *"I feel Thy presence within me and all around me and I rest in the peace of Thy presence,"* repeated over and over will give you the feeling of God's presence. Use your imagination to feel God's presence as a spiritual radiance all around you and a glory in the midst of you, radiating its

divine beneficence throughout your whole being. Jesus encouraged us to think of Spirit in terms of light when He told us to let our light so shine that men would see our good works and glorify our "Father who art in heaven." When He taught us to pray: "Our Father who art in heaven," He must have been telling us to behold the presence of God within us and all around us.

The next step in Jesus' way of prayer is to accept the desired good. When we feel the presence of God we are told that we can ask what we will and the promise is, "It shall be done unto you." One thing we must remember, we should never ask of God, who is goodness itself, anything that can hurt or harm ourselves or others. If we want satisfactory results we must only ask for the things in life that make for peace of mind: joy in living, general well-being; health, happiness, and prosperity.

The question sometimes arises, should we ask for material things? Jesus did! When He distributed the loaves and the fishes He asked, believing He would receive, food for the multitude. Whether He desired food, or money for taxes, He realized that His Father knew that He had need of these things and so, feeling the presence of God as the source of all good, He identified the particular good He desired at the moment. To put it briefly, Jesus' way of prayer was the beholding of God's presence and then accepting from it the fulfillment of the need.

One of our greatest difficulties lies in our inability to realize that God's will is always good will for us. It is difficult to remember that Jesus told us: "It is your Father's good pleasure to give you the

kingdom." It is His "pleasure" to give us all that makes for peace, happiness, and well-being. We do not have to beg and plead, we have only to accept what our Father has already offered us. In order to accept, we must be strong in our conviction of God's good will for us. A well-known minister once said that one of the most effective prayers he ever heard was that of a simple backwoods preacher who stood up in his pulpit and prayed: "Lord, please prop us up in all our leaning places." We all need to be "propped up," strengthened, in all of our weaknesses, especially that particular one—wavering faith in God's good will for us.

The strong in such faith use prayer in the most natural and simple way, as though they press a button and let God do the rest. But such faith is rarely found. In order to have greater faith in prayer, most of us need to understand something of what happens in the realm of mind when we pray. Jesus used illustrations with which His listeners were familiar when He wanted to clarify a spiritual idea. Let us follow His example. Let us use an illustration with which we are familiar. We have a general idea of what happens when we go into a dark room and press a button and get light. We know that there is a vast and intricate mechanism that connects the room with a central powerhouse. We know that the powerhouse delivers electric current over the intricate mechanism to the darkened room. Everything is in readiness; everything prepared beforehand by a competent electrical engineer. We have only to press the button; we are the ones who have to make the connection with all that has already been prepared

for us. If we make the connection and do not get light, we do not lose faith in electricity and the laws that govern it; we are not that foolish. We know that there is something wrong somewhere, something that needs changing. Sometimes we can see right away what the difficulty is and remedy it ourselves, it may be a blown fuse or a worn-out bulb. If, however, we cannot see where the difficulty lies, we call an electrician to remedy it for us.

This illustration can be applied to the way prayer works in the realm of mind. God, the great engineer in the realm of mind, has already laid a vast mechanism in this law-governed realm. Through this mechanism the good we desire can be delivered into our life when we press the button of prayer. If we do not get results, we know that some thought or feeling condition needs changing; something in our mind needs repairing, needs to be put in order. If we do not know what is wrong and cannot remedy it ourselves, we call the great engineer. We follow Jesus' instruction: "Enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret." We withdraw from the world, shut the door of the senses to the world around us, and ask our Father for guidance. *"Heavenly Father, I place myself and this whole affair under Thy guidance; cleanse me from secret faults; guide me in the way I should pray."* This simple, direct call does get results. Then, we will go about our daily routine confident that we will be shown the right way to pray. Thus, we press the button of prayer and get results.

When you pray, believing that you will receive, you accept from God the good you desire, and it is

now yours in the realm of mind. Then you wait, with faith believing, to see your good come forth in the realm of form, into your everyday life. You have beheld the one Source of all good; you have accepted the particular good you desire; now expect it.

Too often we pray for the best and expect the worst, and we always get what we expect. That is why so many of our fondest hopes are never fulfilled. We pray for them but we do not really expect them. The use of confident expectation, which is faith, is the third step in Jesus' way of prayer.

Prayer and faith go hand in hand. Faith is the confident expectation of the fulfillment of the prayer. When we pray we are passive toward God, in a state of receptivity both mentally and emotionally. We are outwardly inactive. Prayer may be said to be a state of passive receptivity toward God, while confident faith leads to acting on what we have accepted in prayer. We are told that "faith, if it have not works, is dead." There is no such thing as inactive faith. Therefore, not only in thought but in word and deed, we must express our faith in receiving the good we have accepted from God. Remember, Eliphaz told Job, "Thou shalt also decree a thing, and it shall be established unto thee." Our beholding God's presence and accepting His good begin to form our decree when we pray; expressing expectation of fulfillment in thought, word, and deed is the final step in the perfect prayer. These three comprise our perfect decree on any subject.

This is the way of perfect prayer that Jesus taught and practiced: *Behold! Accept! Expect!*

The Real Thirst-Quencher

MARY L. KUPFERLE

IF YOU HAVE need for renewal of life, for touching a new awareness of peace, for tasting of deeper springs of joy or love or wisdom, read again the vital story of Jesus' meeting with the Samaritan woman at Jacob's well. Here, in an unusual personal conversation you and I find a clear revelation of the truth that Christ is the living water, the real thirst-quencher, the only true fulfillment for every longing of the human heart.

This conversation began through Jesus' asking of the surprised woman, "Give me to drink." It continued with a show of amazement on her part that He would speak with her, a Samaritan, with whom Jews had no dealings; with puzzlement as to how He, without a vessel, could draw forth the "living water" offered; with astonishment that anyone dared profess greater resources of refreshment than the "father Jacob."

Finally, perhaps as a testing point, the woman boldly asked for that of which Jesus spoke, "Sir, give me this water, that I thirst not, neither come all the way hither to draw." Completely ignoring this demand, Jesus pressed on toward His purpose by encouraging respect from His perplexed companion, in perhaps the only way it could be gained, by telling her what He knew of her personal life. This brought forth the awed comment, "Sir, I perceive thou art a prophet."

A degree of genuine interest and receptivity having been established in the Samaritan woman's mind, Jesus brusquely concluded the conversation with words of unmistakable authority, telling her not only how to worship but revealing His own divine identity.

Jesus' message and revelation to the Samaritan woman is a personal message to everyone who thirsts after the goodness of life and living. Sometimes we seem as reluctant, dubious, and hesitant as she to accept the truths the Christ is willing to impart. We, too, question how the needed supply can be brought forth in vessels invisible to the human eye, how the Christ can supply our personal needs that are so material and so "deep."

So it is, we come into times of prayer thirsting yet doubting, hungering yet wondering, seeking yet skeptical, that we can truly find the healing or peace or happiness or substance of good we desire. Yet, as Jesus awaited the woman at the well, so the wonderful Christ presence awaits us, patiently, quietly, ready to share and to outpour the living waters of refreshment the moment we obediently come, willing to accept.

"I that speak unto thee am he" says the Christ to every seeking heart. As we are quiet before Him, His words of reassurance flow as rivers of life. As we continue to listen within for His message of amazing spiritual revelation, we find ourselves beginning to absorb His awareness of oneness with God. We become saturated with His faith, drink in His radiant expression of love and life, find our mind and body refreshed.

At times, after only a few moments of quietness, we find this renewal quickly, easily. At other times it seems to take harsh experiences, testing times and challenges, hours and days and months of searching and seeking before our thirst is quenched. Sometimes it seems our world is turned topsy-turvy, the very foundations shaken, our private plans shattered, before the source of this living water appears tangible and accessible within our mind and heart.

Several years ago two young people came to a Truth counselor, one a faith-filled young woman, the other a quiet, reticent young man. The girl stated that her companion, Joe, was entering the hospital the next day for treatment for a condition regarded as serious. After a few minutes of conversation, followed by a sincere prayer on the part of the two women, the visitors left, the young man pleasant but as silent and noncommittal as when he had come.

The next day the mother of the girl called the counselor, her voice anxious and disturbed as well as apologetic. "We have just discovered what was really wrong with Joe," she explained hurriedly, "It was nothing physical at all. He had to have some excuse for leaving town quickly for he had just forged over a thousand dollars in checks!" She concluded unhappily, "I'm so sorry we troubled you with this situation."

The counselor replied kindly, "It was no trouble at all. The young man came for a healing, and I am sure that is what he received. The Father always knows the need, and He knows also the way to fulfill the need. We will continue to give thanks for that fulfillment."

Within a few days Joe was apprehended and imprisoned. Some months later he wrote the counselor, "When you told me there was good in the experience I was facing I couldn't believe it. Outwardly, I know I looked anything but receptive to your words, but I remember them. You told me, 'You go to meet your good,' and I thought to myself, 'If you only knew!' But now I am finding it to be really true. I did meet my good through this harsh experience. It seems there had to be just this kind of great upheaval in my life before I could begin finding what I've hungered and thirsted for all my life."

During the following year in which Joe was moved into various prison camps, he continued to search and read and study; then he began to teach those around him from Unity textbooks. Not long ago a letter was received that stated, "You'll never believe it, and I don't know how good a job I am doing, but I am now teaching *Lessons in Truth*, and the fellows love it!"

If you have recently faced a difficult experience, a personal blow, a test or challenge that seems too great to handle, assume the attitude that somehow, through the situation or condition, new resources of faith and strength and courage, new wellsprings of life and strength, wisdom and power, peace and love, will be opened up to you. Do not, for the moment, question how or by what means this will take place but take time to come to the Christ presence and let His words give you all you have need of. Begin simply, humbly, obediently, to drink "of the water" He shall give.

Myriad doubts and questions may still arise within you, as they did in the mind of the Samaritan woman when she asked, "Art thou greater than our father Jacob?" "Thou hast nothing to draw with and the well is deep: whence then hast thou that living water?" We may not realize that simple prayer can be greater than material remedies, mightier than the minds of educated men, more effective than all the tools of humankind relied on for centuries past. We may not behold the visible means by which the good shall be drawn forth, but these are the questions and doubts of the Samaritan consciousness, and it is this kind of consciousness Jesus calls to attention, waits beside the well to receive, is ready to refresh.

Not long ago I was privileged to visit a small island off the southeast coast of Florida, and while we enjoyed a noonday lunch at the only inn on the island, someone remarked about the sparkling clarity and goodness of the drinking water. The owner of the inn smiled and explained that the water came from very deep wells which had been dynamited just recently to provide a sufficiency of water for their daily needs. Dynamiting was necessary, due to the hard coral formations covering the islands surface. It was the only way the water could be made accessible.

By analogy, it seems that such a process is at times necessary in the lives of individuals, in order that the old, hardened encrustations of human beliefs and material concepts be broken through and the fresh deep wells of inner Truth revealed. Beholding a heart-rending experience in this light, as

a "dynamite charge" opening new wells of spiritual nourishment, we are less resistant to the occurrence, more likely to be receptive to the living waters of the indwelling Christ, which will refresh and heal and bless us the instant we drink of them.

In spite of the vast area of salt water surrounding the small island mentioned above, the water from the deep wells came forth pure, fresh, and crystal clear. So it is that regardless of the bitterness of the horizons surrounding our life's experience in times of challenge, we can count on deep wells of living water, indwelling, to sustain and feed and nourish us momently.

The deeper our trust through prayer, the deeper we reach into the wellsprings of Spirit within, the clearer our understanding gushes forth, the fresher our vision arises, the greater the immediate quenching of our thirst. "Whosoever drinketh of the water that I shall give shall never thirst." This is a promise that Christ stands forever ready to fulfill! His love and His presence will guide and direct us to the Fountainhead within us, the Spirit of God not located in any special mount or temple or city but within the heart of man!

The quickest way to the Fountainhead is the quietest way; the shortest route is an inward one, a way of momentary prayer and deep inner knowing. It is a way that will penetrate the hardest surface rock of disbelief, so that no further "dynamiting" or harsh experiences will be needful. This penetrating quietness of the faithful mind and heart, given to prayer, will reach the depths, partake of the living waters in a few moments of time.

Drop all questions, doubts, struggle, and strain, and come now to the Christ Spirit within us naturally as the woman walked to Jacob's well where Jesus awaited. In the simplicity of quiet prayer bring your vessel of faith and expectancy. Be willing to listen to the One who will guide you in your search for the true life-giving refreshment. Be obedient to His instruction, be trusting concerning His promise. You will receive! The noise and tumult of human efforts will fade; the bitterness and doubts will dissolve as the inner depths are touched. The living waters will begin to flow from within your own heart to illumine your mind, restore your body, rebuild your life. You will begin to touch and taste and see and feel the tangibility and reality of the Spirit of God. Immersed in these living waters of the Christ, you will find every thirst quenched, your soul restored, never to thirst again.

PRAYER FOR WORLD PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: God is within and around me, guiding me, lighting my way. I know what to do and I do it.

Prosperity: God works through me to provide for every need and to prosper me in every way.

Healing: God is within me, healing me. Nothing is impossible with God.

INSTRUCTIONS: Man cannot thwart the divine plan, but by virtue of his own creative or formative power in that plan he can turn his part of the work out of its true course and impede the consummation of it.

It is well to keep your thoughts in harmony with God by reminding yourself that you are a son of God, and by virtue of this realization you can keep your thoughts steadfastly on Him. To perform His work in you God must have a loving, harmonious channel. Rejoice in the knowledge that you are a son of God, and that you allow Him to work His miracles of good through you.

Use the monthly prayers in the knowledge that God lights your way, provides for your every need, and keeps you strong and healthy.

Trust God in all things, and see the result made apparent by the mental currents that you set going all about you. You may not be able to point out just how each separate word of allegiance to the Father took effect, but as the months go by you will gradually observe the various changes that are taking place in your mind, body, and affairs. You will find that your ideas have broadened immensely to begin with. The little world has been transformed into a big world. You have begun to think about the realities instead of appearances. Your mind is more alert, and you can discern when before you were in doubt. Your body is vital, and you are free from inharmony and weakness. You are not fearful. The consciousness that there is a divine hand guiding the universe and you has given you a feeling of security. This has extended to your body and your affairs. There is an absence of prejudice and faultfinding in you. You do not judge so harshly. You are more generous, and others respond by being more generous too. Things are coming your way now where you once thought they were blocked.

Whoever comes in daily contact with a high order of thinking cannot help but take on some of it. His mind takes it on unconsciously just as his lungs breathe the air of the room. Ideas are catching, and no man can live where true ideas are being held without more or less becoming infected with them. Affirm daily:

God is within and around me, guiding me, lighting my way. I know what to do and I do it.

Spiritual discernment reveals that we are now in the dawn of a new era, that the old methods of supply and support are fast passing away, and that new methods are waiting to be brought forth. In the coming commerce man will not be a slave to money. Humanity's daily needs will be met in ways that are not now thought practical. We shall serve for the joy of serving and prosperity will flow to us and through us in streams of plenty. The supply and support that love and zeal will set in motion are not as yet largely used by man, but those who have tested their providing power are loud in their praise of the results achieved. They find that their needs are met beyond their expectations.

Thousands of people are proving the law in this age. They accept the promise of the Scriptures and are looking to God to supply their every need. In the beginning of their seeking they may have little to encourage them to believe that they will be provided for or helped along any particular line. But they carry out the command to seek, and in faith act just as though they were receiving, and gradually there opens up to them new ways of making a living. Sometimes avenues are opened to them to which they are a stranger, but they find pleasant experiences and are encouraged to continue seeking the kingdom of God and rejoicing in its ever increasing bounty.

Affirm daily:

God works through me to provide for every need and to prosper me in every way.

It is written: "The prayer of faith shall save him that is sick." The prayer of faith is a prayer based on a firm conviction that there is a healing power in Spirit. This conviction is the foundation of our healing system. God is Mind, or Spirit. He is omnipresent, omniscient, omnipotent, and all-love. We make our appeal to the all-powerful, all-willing God, and the response never fails.

Jesus said: "God is Spirit and those worshipping him must worship in Spirit and Truth" (Em. Dia.). This means that we must exercise our spiritual faculties in the worship and the prayer that lead to spiritual healing.

Spirit is that inner man which we do not see with the outer sight, but which we know exists. To get in touch with Spirit, we stop the activity of the outer man; then there is a great awakening of power within us. Let us be still and come into the consciousness of this power, which is health to us.

We must think life, talk life, and see ourselves filled with the fullness of life. When we are not manifesting life as we desire, it is because our thoughts and our conversation are not in accord with the life idea. Every time we think life, speak life, rejoice in life, we are setting free, and bringing into expression in ourselves more and more of the life idea. Here is the place of abundant life, and we can fill both mind and body with glad, free, buoyant life, by exercising faith in it. Affirm daily:

God is within me, healing me. Nothing is impossible with God.

How Much of Myself Am I Giving to God?

THE PROPHET ISAIAH speaks of a religion of leftovers: "And the residue thereof he maketh a god." Religion comes last. The body must be satisfied first and God must take what remains. I wonder if that is not largely the sin of today. Is it our sin? Do we leave to God the leftovers of our life? We do need food and warmth. We have physical needs. The satisfaction of these needs is legitimate and proper. That is not the trouble. The trouble is that we allow these things to come first in life and be our chief interest, while the soul and God can take what is left.

Are we giving God the residue? Does He come last? Too often He gets the leftovers. If we have any time left after we have done our work or had our pleasure we may give it to God, but He gets only what is left over. We spend much time with our friends. If there is any left we spend some with God, but how much do we spend? Our thoughts are everywhere; but how often on God? Even of our love, how much does God get? In spite of what Jesus said, it does seem as if our maxim is, "Seek ye *last* the kingdom of God." We give God the residue when He demands our all.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Jesus, too, made great demands: "If any man cometh unto me, and

hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Jesus must come first, not second, and certainly not last. He will not accept a religion of leftovers.

Let us see what this residue religion does. First, what does it do to God? It means that God cannot get through into our life. We keep God from coming in to bless us and to help us. God does not force His way into our life. That is what it means for us to be beings of free will. We are not slaves forced to submit to an iron hand. God will not use the strap method. We have the right to choose whether we will follow Him or reject Him. If we refuse to allow God to come into our life it means that God is crippled. He cannot get in. Our will shuts Him out.

God is constantly seeking to find entrance into our life. He seeks to come in to bless us, to heal us, to give us of His spirit. As the tides of the ocean seek channels into which to flow, so God seeks to find entrance into our heart. If a barrier is put between ourselves and God, it means He cannot get in. His Spirit cannot work in us. God has power to give us, but a residue religion does not avail itself of that power. If we would only use the spiritual powers that God places at our disposal, use them to the full, no one could predict what we might do.

When we read of what Jesus was able to do, the tremendous power He had in His life, of how God was able to work miracles of healing through Him —the eyes of the blind were opened, the deaf were made to hear, the lepers were cleansed, the lame

walked—we get an idea of the great spiritual powe available to the man who will allow the great cur rents of God's power to flow into his life.

This spiritual energy came to Jesus because He allowed God to have all His life and not the residue The same power came to the apostles. Peter and John were able to heal the lame man. Their live were opened to God. They had not kept Him out Their healings have been duplicated down the ages We say they were miracles, possible only to a few But these men possessed no power that is not presen in any of us if we will live as they did. It was no temporary thing, but the universal, eternal, and even present power of God, which any man can use if he will allow it to flow into his life. If we do not have this power today, it is not because the powe has been removed; it is because we are not allowing God to have full charge of our life so that He can get His spiritual energy through us. The fault is not with God; it is with us.

Not only is it spiritual energy that God wishe to get into our life, but He wishes to give us His Spirit. He would make us beautiful in character gentle, gracious, sweet, noble, strong, rich in spirit ual resources, joyous, and happy. This can only come to us as we are willing to give Him our life A residue religion cannot make this possible.

After all, is not this what prayer really is Prayer is not asking God to do things for us; it is not necessarily petition or words. Prayer is allow ing ourselves to remain long enough in the presence of God so that we catch His Spirit and allow Him to work in and through us. Prayer is largely a will

ingness to permit God to act in our life. That means waiting. It means staying with God in the silence. Prayer of that kind is not just getting down on our knees to thank God for blessings received during the day or the care received during the night. It is not telling God His virtues. Prayer is waiting for God to work through us, to get into our will, to fill us with His Spirit.

Perhaps you are resentful toward someone, and you wish to get rid of this resentfulness. You know it is contrary to the Christ Spirit and must not be allowed to remain. Ordinarily, what we do is to ask God to remove such things out of our life. But that is not the way. You must wait long enough before God so that you may work this thing through with Him. You must try to catch His Spirit. You must allow Him to work on your heart so that love comes in, peace comes in, rest comes in, good will comes in, and resentment goes out. That means waiting long enough in the presence of God to catch the Christ Spirit.

We have a task to perform. We lack the courage to do it. Fear fills our heart. Yet the task must be done. We turn to God. We ask Him for courage and strength. Yes, but we do more than that. We stay with Him until we feel His courage, His strength, filling our life. We wait and we go out filled with power and courage. We have waited before God in the silence.

We have a sin we wish to get rid of. It is taking up a large part of our life and forcing God into the background. It permits God to have only the residue of our life. We come to God and ask Him

to remove the sin from our life. We could do more than that. We could stay long enough in His presence to permit His Spirit to fill us so completely that it occupies that part of our life which the sin occupied before. God is able to come in because we want Him to come in and are willing to wait long enough for Him to deal with our problem. God is not put into the background but into the front of our life.

A residue religion means little time in prayer in which to get acquainted with God. It gives little of our thought to Him. It means that we remain petty, average, ineffectual Christians. We are not like God, because we do not know God. But the life in which God has the central place gives God a chance to get in. We become like Him because we have lived with Him so that His likeness is imprinted on us. We are transformed into His image. God comes and dwells with us. As Jesus said, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." Christ and God make their abiding place in our heart! It is a wonderful thought but a more wonderful realization.

Not only is God not able to get into our life because of our unwillingness to give Him first place; He is unable to get through us and into the lives of others. God is invisible. He needs physical instruments in order to express Himself. Only to a spirit like Himself can He express His thoughts without a physical instrument. He uses nature, the sunset, flowers, the rain, the brooks, and various other physical means to express Himself, but these are in-

adequate for His supreme purpose. These physical things cannot think, they cannot feel, they cannot exchange ideals, they cannot love. Only humans can do these things. So God depends on humanity to be the instrument He can use to declare His love, His purpose, and His lofty thoughts. If man will not let God use him in this way, it means that God is handicapped. He depends on us for the expression of Himself.

How Jesus allowed God to use Him! He so lived with God that He became one with Him. His will was to do the Father's will. He so lived with God that He became like God and a fitting instrument through which God could express Himself in the world. Jesus has been called Immanuel, "God with us." Because of the way Jesus allowed God to use Him He became our Immanuel.

That is how we should live. We should be the instruments of God so that He can declare to those around us His love, His goodness, His wondrous character. Other persons should be seeing God in us. We should use our body, our mind, our soul so that God can get through us and declare His message to the world.

It is remarkable the wonders God has done with the little He has had of us with which to work. But how much more He could do if He had our all. What wonders He could perform in us! What a life we could live, what a character we should have! And what God could do to others through us! It is a shame we give Him so little. It should be our resolve to give Him our all. How much of myself am I giving to God?—*J. Lloyd Jess*

Sunday LESSONS

These lessons point out the symbology of the Bible and i terpret it according to the Unity teaching. Study with a open mind, and Truth will convince you. Bible text is tak from the American Standard Version of the Bible. Lesso are developed from outlines prepared and copyrighted by t International Council of Religious Education; both are us by permission.

Lesson 10, March 6, 1960

UNITY SUBJECT—*God a Present Help.*

INTERNATIONAL SUBJECT—*God's Help Is Sur*
—Acts 23:6-11, 16-24.

6. But when Paul perceived that the one part we Sadducees and the other Pharisees, he cried out in the cou cil, Brethren, I am a Pharisee, a son of Pharisees: touchin the hope and resurrection of the dead I am called question.

7. And when he had so said, there arose a dissensio between the Pharisees and Sadducees; and the assemb was divided.

8. For the Sadducees say that there is no resurrectio neither angel, nor spirit; but the Pharisees confess both.

9. And there arose a great clamor: and some of th scribes of the Pharisees' part stood up, and strove, sayin We find no evil in this man: and what if a spirit ha spoken to him, or an angel?

10. And when there arose a great dissension, the chi captain, fearing lest Paul should be torn in pieces by ther commanded the soldiers to go down and take him by for from among them, and bring him into the castle.

11. And the night following the Lord stood by hir and said, Be of good cheer: for as thou hast testified co cerning me at Jerusalem, so must thou bear witness al at Rome.

16. But Paul's sister's son heard of their lying in wait, and he came and entered into the castle and told Paul.

17. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain; for he hath something to tell him.

18. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee.

19. And the chief captain took him by the hand, and going aside asked him privately, What is it that thou hast to tell me?

20. And he said, The Jews have agreed to ask thee to bring down Paul tomorrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him.

21. Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee.

22. So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me.

23. And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night:

24. And *he bade them* provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor.

GOLDEN TEXT—

God is our refuge and strength,
A very present help in trouble.
—Psalms 46:1.

SILENT PRAYER—*My trust in God gives me steadfastness, and through steadfastness I touch the resources of the Infinite and find deliverance.*

God, who understands man's thought, is not a far-off being who in some mysterious way is aware of man's thoughts by correspondence, as it were, and who watches over the mind and body of man and keeps tab on him. God is Divine Mind, wherein is the origin of thought. He knows thought for what it is, no matter how far from the divine any thought may drift.

Mind is the chief thing that distinguishes man from the lower animals. The latter do possess mental power, but in minute degree as compared to man. The fact that man's control of mind is sufficient to permit him to reason and reflect and go counter to his instinct when to do so seems for his best interest or otherwise advisable, entitles him to be called the offspring of Divine Mind, or a son of God. Mind is the creative power, creating through the power of reflection, consideration, and co-ordination. God furnishes the mind stuff, divine substance, and man uses it, to a degree, as God uses it.

There is no getting away from omnipresence. We live, move, and have our being in the Infinite as surely as we live, move, and have our being in air, without which life is impossible for longer than a few moments. Life without God is totally impossible, for God is life. One may deny this truth, but denial affects nothing except the consciousness of the one denying. In consciousness one may flee from the divine Presence and be lost to all sense of the divine, but such a condition is no part of reality. It is a passing phase of arrested development in the person, caused by the ascendancy of personality.

Personality makes many efforts to escape the

everpresent divine Spirit. The natural man becomes absorbed in intellectual abstractions and pursues research into the field of material science. Yet even in this field Divine Mind, the one intelligence, furnishes the motive power and the impetus to investigation and discovery. When he has made the discovery the scientist who is a serious thinker sees the great thought underlying all and recognizes original Truth in what he has uncovered.

We feed or sustain our heart with constant thought of the faithfulness of divine law, of its unchanging nature, and of its support of all our desires for more of Truth. As we learn to delight in Jehovah, we find our desires coming to fruition, for delight means continual consciousness of God. With the increase of faith we learn to demonstrate what we deeply desire. This desire has to do with what is right, true, and just. Our spiritual faculties develop consistently until our judgment or sense of justice grows "clearer than the noonday."

Firm faith in God puts fear of danger out of mind and gives confidence. The sense of protection that we build up puts away fear of earthquakes, tornadoes, volcanic upheavals, or other so-called acts of God in nature. Disasters hold no fear for us, for we are protected by our faith. If what we fear comes upon us, what we most deeply believe in as being good also comes upon us.

"God is our refuge and strength,
A very present help in trouble."

In an age when it is customary to fear the misuse of atomic energy and to distrust the motives and intentions of those peoples and nations whom

we do not understand, we need inexhaustible strength as well as "refuge" and "present help." Whether or not we have these rests with us. It is for us to have the requisite faith; for "without faith it is impossible to be well-pleasing *unto him.*"

We need not seek far to determine the basis of our faith. "He that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him." The whole requirement is in few words; and as we fulfill it, we realize blessedness.

Absence of material light represents the absence of God consciousness but not the absence of God. God is within everyone who tries to leave darkness for light in a figurative sense. From the consciousness of the slothful person, the slow thinker, the one who refuses to think for himself and is content to accept the thought formulas of others God seems absent, but He is present latently. Ignorance and wisdom are both amenable to divine love. "The night shineth as the day" for the one who knows God as love.

The heart is proved by testing, and thought is intensified by trial. Under severe testing the habitual thought of the natural man may take on a totally different habit. Testing proves the stability or shallowness of man's faith. If he has any "wicked way," testing reveals it. Those who sincerely desire to become conscious of God welcome any test that helps them to realize this desire. They do not relish the test, but they accept it willingly for the sake of the effect. "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised

thereby, *even the fruit* of righteousness." This fruit the follower after Truth enjoys.

QUESTIONS

1. What aspect of God helps us to understand the idea of omnipresence?
2. What proof has man in himself that he is a son of God?
3. Wherein lies the power of God to lift up the person who is sunk deep in sense consciousness?
4. What does darkness represent? What does light represent?
5. In what two tenets does true faith in God consist?

Lesson 11, March 13, 1960

UNITY SUBJECT—*The Faith of Christ.*

INTERNATIONAL SUBJECT—*The Christian Witness to Civil Rulers.*—Acts 26:1, 19-32.

1. And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

19. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision:

20. But declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

21. For this cause the Jews seized me in the temple, and assayed to kill me.

22. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;

23. How that the Christ must suffer, *and* how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

24. And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad.

25. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness.

26. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner.

27. King Agrippa, believest thou the prophets? I know that thou believest.

28. And Agrippa *said* unto Paul, With but little persuasion thou wouldest fain make me a Christian.

29. And Paul *said,* I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

30. And the king rose up, and the governor, and Bernice, and they that sat with them:

31. And when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds.

32. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

GOLDEN TEXT—*God gave us not a spirit of fearfulness; but of power and love and discipline.*—II Tim. 1:7.

SILENT PRAYER—*I believe in the power of the Christ to hold me fast in every test of my faith and to prove me true to my convictions.*

Truth may seem to be bound and confined in a dungeon, unable to influence the life of the race, but this is an appearance only. When it has once entered the mind Truth does its freeing work, and there is no returning the mind to bondage. Truth is there to stay.

Truth may not be discernible on the surface, and the person himself may be largely unconscious of the transformation that is going on, unless he compares his present thoughts with those which he entertained before he listened to Truth. For one to think that there has been little progress is a common experience, but retrospection shows that the light of Truth has dissipated much darkness and has revealed a host of new ideas. It may have brought even in a "heavenly vision," although this is likely to appear as mental illumination rather than as a visual phenomenon.

We no longer believe in angels as actual entities, and consequently we do not have visions of angels, as did those whose experiences are recorded in the Scriptures. But we have what is more vastly important in our time; namely, a new and quickened understanding of life and of Truth.

The story of Paul's struggle with the Jews and of his rescue by the Roman authorities is a symbolic representation of what takes place in the mind of every man who undertakes to ingraft the Christ ideal as a way of life on the established system of religious belief that has before commanded his allegiance. More than an act of will is required to do this successfully. If he is to be obedient to the heavenly vision of Truth that came to him as he followed the path of conformity to the established order (an order that recognizes the victory of accepted standards of right as gained through fighting all opposing standards), he must take refuge at first in the rule of reason. The head must supersede the heart until man learns to think clearly of

his faith and can see its working in his mind; meanwhile, still "believing all things which are according to the law, and which are written in the prophets."

The law is a statement of Truth; prophecy a forecast of the adjustment of his life to his vision of the new way. "But this I confess unto thee, that after the way which they call a sect, so serve I the God of our Fathers."

The law of faith requires us to believe in a higher and better order than we can yet demonstrate. To be of benefit to us our faith must be in spiritual things, in God. We cannot be one with Divine Mind before we believe in Divine Mind and trust to its guidance. Those who acknowledge no higher authority than the intellect say that no one can know anything of God with certainty. If they develop faith in the divine they can no longer make such a statement.

We cannot control our destiny or be master of our circumstances through our intellect alone. For the intellect there is always a "thus far and no farther." Faith, however, knows no impossibility, acknowledges no limits to our achievement when we work with the Infinite. Through this divine aspiration we learn that spiritual Truth is substantial and not a figment of the imagination. It is right that faith should be without bounds, for without boundless faith in Christ we cannot develop a sense of justice or the other Christlike qualities that prove our faith justified.

To be justified is to have our course proved right, which is a source of satisfaction to anyone, especially to those who walk by faith. Peace of mind follows

justification by faith. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Serene faith brings about this consciousness.

Faith enables us to see even in trials and tests the pregnant causes of future good to be realized by us. Tribulation can lead to steadfastness, development of character, hope, assurance, and the recognition of divine love implanted by the Holy Spirit. Our present needs is patience and persistence. "Let us run with patience the race that is set before us." The joy that appears as we envision the transforming effects of the Spirit of Christ in us makes us willing to undergo whatever may come to us in our efforts to overcome sense with Spirit.

QUESTIONS

1. Is the freeing work of Truth always apparent at once?
2. What is the nature of the visions we now have of Truth?
3. Of what is Paul's struggle with the Jews and his rescue by the Roman authorities a symbol?
4. Why should faith be without limitation?
5. What constructive chain of causation may we forge out of tribulation?

Lesson 12, March 20, 1960

UNITY SUBJECT—*Indomitable Truth.*

INTERNATIONAL SUBJECT—*"I Believe God."*—Acts 27:1, 21-26; 28:1, 2, 11-14.

1. And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band.

21. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss.

22. And now I exhort you to be of good cheer; for there shall be no loss of life among you, but *only* of the ship.

23. For there stood by me this night an angel of the God whose I am, whom also I serve,

24. Saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee.

25. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me.

26. But we must be cast upon a certain island.

1. And when we were escaped, then we knew that the island was called Melita.

2. And the barbarians showed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold.

11. And after three months we set sail in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers.

12. And touching at Syracuse, we tarried there three days.

13. And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli;

14. Where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome.

GOLDEN TEXT—*I can do all things in him that strengtheneth me.*—Phil. 4:13.

SILENT PRAYER—*I am an overcomer through Jesus Christ, and I rest in the realization of His grace and power.*

Paul represents the experiences of Truth in the fallible human consciousness. Each age imposes its bonds on those who would surmount obstacles and conquer their limitations. The limitations of Paul's day are unknown to ours. The sailing vessel in which he started for Rome was large enough to accommodate almost three hundred persons, but its crew had neither compass nor any reliable way of estimating the time between ports. They showed great courage in putting to sea as they did, considering the slight means of mechanical mastery that they possessed over the elements. Winter storms wrecked the ship in which they began the voyage, and they were compelled to spend three months on the island of Malta. Today, nautical skill has advanced so far in controlling the effects of the elements, and seamanship has improved so much as to make a matter of a few days, even in the worst weather, a journey like that which Paul took several months to complete. In an airplane, the journey would take but a few hours. In great measure we have overcome the meteorological limitations of Paul's time. Ultimately we shall no doubt go still further and control climate altogether; but until that supreme achievement is made, we shall continue to perfect our means of adjusting ourselves to climatic conditions.

All methods of travel in Paul's day were slower than ours. When he left the boat at Puteoli he doubtless traveled on foot with his guard and other companions. With us, walking is usually indulged in only as a pastime or as needed exercise. To go from one place to another today, we ride in high-

powered conveyances at great speeds.

As for the means of communication between Jerusalem and Rome in the time of Paul, it was so slow and uncertain that the Jews who had accused him of being unfit to live did not get their indictment of him to Rome at all, with the result that on his arrival there as a prisoner no one had instruction to prefer charges against him. Today, the news of an uproar like that in which Paul was involved in Jerusalem, with mob violence threatening his life, would be sent out by our news services within a few minutes after the occurrence, and people in every country of the world where newspapers are read would know of the disturbance; while typewritten charges against the prisoner would be transmitted either by fast mail steamer or air mail, and might reach Rome ahead of the prisoner.

Paul was chained to the soldier who kept guard over him, so that not only the prisoner but the guard also was deprived of his freedom both day and night. In these days we restrain the prisoner and leave the guard free.

Aside from these differences, we have not advanced greatly beyond Paul's time. On his arrival in Rome, the first thing that Paul did was to call a conference. He invited the representative Jews in Rome to come to him, and explained to them that he had done nothing against their religion, "yet was delivered prisoner . . . into the hands of the Romans." We still hold conferences over all sorts of disagreements and misunderstandings, and justify ourselves to others by a method very similar to Paul's when the circumstances seems to limit us. We

argue that we have been true to the law, yet we are bound. We forget our appeal to external authority in the beginning of our difficulty, and we overlook the fact that the law we first invoke works out unless we put ourselves under the jurisdiction of a higher law.

The Jews who came to Paul told him very courteously that no one had spoken to them against him, and they then invited him to speak for himself and for the faith that was his. To go at a question direct and at first hand is the way to understand it. In spite of the bonds of custom or intellectual reasoning, we should keep on declaring the word of Truth. We should not allow the conservative element in us, which is rooted in fear, to rebel against any expansion of a doctrine that has been accepted and to stamp as counterfeit any new teaching without investigation: "for as concerning this sect, it is known to us that everywhere it is spoken against."

It is because of this conservatism or this fearfulness on our part that Truth advances slowly. Jesus foresaw developments that are still thousands of years ahead of our civilization. He knew that these things would come, but He saw also the conservatism of human nature, and that it is slower in its action even than nonsentient nature. "First the blade, then the ear, then the full grain in the ear." On occasion Jesus dropped the limitations of time from mind and performed feats that we are still to learn the secret and the mastery of. He said that if we believed in Him we should be able to do the works that He did, and even greater. We have shown ourselves ingenious in scientific research, but we

have still to develop the firm faith in the Christ principle that Jesus had and to do as great works by means of spiritual understanding as He was able to do.

Unlimited power is in the mental realm, unlimited opportunity is ahead of us; but before we can use the power or enter into the opportunity, we must learn the spiritual laws that control both, and we must steadfastly work according to those laws. Before we can control the climate of the earth we must learn to control the tornadoes of feeling that sweep over our mind and heart. Before we can realize world peace we must learn to keep peace within ourselves. We must learn to set up again that inner holy of holies into which each one is privileged to enter and there to make his peace by conscious union with the universal peace, which is the heart of God. Before we can be happily and regularly employed in the work that we are to do and that needs doing, we must be about our Father's business.

The work of Truth is enduring. In it there are no seasons of unemployment. It continues unceasingly to actuate the mind and consciousness of man. The whole earth will yet come under its dominion, as we lift ourselves up by its help into the glorious freedom that belongs to the heirs of God.

QUESTIONS

1. What does Paul represent in this lesson?
2. How have we progressed since Paul's day?
3. In what ways have we failed to progress?
4. How may we get underway in spiritual overcoming and mastery?

Lesson 13, March 27, 1960

UNITY SUBJECT—*Truth Pursued under Difficulties.*

INTERNATIONAL SUBJECT—*Chained but Not Silent.*
—Acts 28:16-24, 30, 31.

16. And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

17. And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:

18. Who, when they had examined me, desired to set me at liberty, because there was no cause of death in me.

19. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught whereof to accuse my nation.

20. For this cause therefore did I entreat you to see and to speak with *me:* for because of the hope of Israel I am bound with this chain.

21. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.

22. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

23. And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter,* testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

24. And some believed the things which were spoken, and some disbelieved.

30. And he abode two whole years in his own hired dwelling, and received all that went in unto him,

31. Preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

GOLDEN TEXT—*In all these things we are more than conquerors through him that loved us.*—Rom. 8:37.

SILENT PRAYER—*I am one with the power of the Infinite and I acknowledge its might as the source of my strength.*

All men are equalized under the divine law, and those whose qualifications cause them to fall below the divine standard are handicapped to the extent of their divergence from that standard. Since the divine standard is perfection, which no one today wholly expresses, everyone is handicapped to at least some degree.

Metaphysically, Rome ("strength, might, power") represents the head, in contrast with Jerusalem that may be said to represent the heart. Everyone who is ruled by intellect alone is in bonds, because freedom is one of the issues of life that come from the heart, and until heart and intellect are coordinated man cannot be permanently free.

A certain measure of freedom, however, is inseparable from intellectual power. Instead of being kept under constant surveillance in Rome, Paul was allowed to dwell alone except for his guard. His time was spent in preaching and teaching both Jews and Gentiles. Truth, when it penetrates the fallible human consciousness, is received by the reasoning faculty and tested by its standard. Only what appeals to his reason is accepted by the intellectual man.

Since reason is developed in proportion to understanding and cannot exceed it, and since understanding is a rare spiritual faculty, many are limited in reasoning power. The faith of the intellectual man is often negligible as far as spiritual Truth is concerned.

In his introductory remarks to the chief Jews residing in Rome, Paul stated the facts of his case clearly and truthfully, at the same time justifying himself. Instead of allowing ourselves to act only in accordance with what at present appeals to us as true, we sometimes feel it necessary to adapt newly conceived Truth to certain deepseated religious beliefs that we have long accepted without question. We are reluctant to give up old beliefs that we have loved and counted true. "Not that I had aught whereof to accuse my nation." Paul's "nation" had forced him to appeal to Cæsar, and our old beliefs may likewise force us to try to reason our way out of our problems to a workable philosophy of life. "For this cause therefore did I entreat you to see and to speak with *me*."

As long as we are dominated by the intellect we miss the point of the saving power of the Christ to dispel sin. If we are weak in understanding because of failure to instill Truth into the subconsciousness (the heart), we cannot hold ourselves poised in the Christ Spirit. Those who get new light on Truth but lose it immediately through neglecting to follow it up so they can attain full enlightenment, are ungodly in the sense that they live outside the Christ consciousness, which is the health of man's body, soul, and spirit.

An ancient hymn credited to Saint Patrick has as its concluding couplet, translated from the Latin original, the following: "The Lord is health, the Lord is health, Christ is health; Thy health, Lord, be ever with us."

Salvation is health of mind, just as physical wholeness is health of body. The Christ life is the saving grace that effects man's threefold salvation when once he becomes reconciled to God and is willing to merge his personal will with the divine will. He is then content to wait on the divine will until he is able to discern it.

The pleasures of the intellect are of a high order, and for this reason those who are ruled by the head do not always realize that they are in bondage. They grow to be fond of their chains, and consider themselves blessed with an unusual measure of freedom.

To be saved through living the Christ life is man's transcendent privilege, but to live joyously in Christ is possible to him also. Christ-founded joy is greater than any mere intellectual delight that man can know. "We also rejoice in God through our Lord Jesus Christ."

Joy reinforces the springs of our strength. When we are reconciled to God we are restored to harmony with our divine source, and when we are at one with Spirit our whole being is suffused with the joy of the Lord. Strength and joy are the true expression of our being when we have left behind us the limited personal consciousness and come into the freedom of the Christ. We then find our chains falling away from us, and our servitude to prejudice, misunderstanding, and the materiality of intellect is at an end.

QUESTIONS

1. What in this lesson is represented by Rome?
2. How does one realize freedom in oneself?
3. What is the highest authority of the intellect?
4. What are the limits of man's reasoning powers?

Water Clear

Elizabeth Landeweer

Doubt is the only stone I know
That spoils the sunny gleam
Of life's bright rippling water,
And makes a muddy stream.
And faith is an elixir
That always changes things,
A sip out of some holy grail
That sparkles as it sings,
And when the channel of my thought
Grows roiled and full of murk,
I know at once I have to turn
And put my faith to work.
And so I seek the Source of life
From which all waters flow,
Until the troubling stone of doubt
Dissolves and starts to go.
And what a joy it is to see
Its shadow disappear,
Fade like the phantom of a cloud,
And watch the water clear.

Silent UNITY

God is within and around me, guiding me, lighting my way. I know what to do and I do it.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I WROTE YOU a year ago asking you to pray for me as I had a heart condition and low blood pressure.

I praise and thank God that I was healed soon thereafter. Since then I have been working and continuing my activities as usual. God bless you.—*Mrs. M.W., Pennsylvania.*

HOW CAN I EVER thank you for your prayers. My report from the doctor was wonderful. After the examination he said he did not think the trouble would ever return.

I am sure that the Unity literature I read while in the hospital helped me. I read it every day.

During my stay in the hospital I was never fearful or uneasy. I had major surgery, and at the age of sixty-eight recovery is not always fast. I read my Unity literature over and over and feel it helps me.

Thank you and God bless you.—*Mrs. P.V., Iowa.*

SINCE WRITING YOU last summer and using your affirmations I have improved steadily in health. The doctor now says an operation is not necessary.

Although I follow a general diet the doctor has

prescribed for me, I find I can have wholesome and nourishing food without ill effects. My strength continues to return and I have had no pain.

Thank you for your prayers and affirmations. Thank you too for your comforting letters. I am nearly eighty-five years old now and I am doing all the housework for my husband and myself.

The understanding I have received from your teachings has erased my fear of another gall bladder attack. God is restoring me to perfect health.—*Mrs. E.L., California.*

Filled with Plenty

A SHORT TIME AGO I requested prayers for my husband to secure a new and better position commensurate with his background and ability.

I am happy to tell you that he received an offer in an unexpected manner for a position with unlimited opportunities. He is going to accept it.—*P.H., California.*

He Shall Have Abundance

PLEASE SEND ME ANOTHER prosperity bank, as I do not wish to be without one. The bank I now have will be completed in ten days, then I will send the money to you and by that time the new one should reach me.

The past Lenten season I studied the book *Keep a True Lent.* It has been a source of new understanding, and I have felt a wonderful companionship with God and humanity. The Unity teaching is a revelation and joy. I seem to see with new eyes, and in

everyday living this new charitable attitude given to me has helped me use in a more satisfactory way the good sense God gave me. It has smoothed the rough spots in my path.

I pray God to bless you and all those who seek and long for the true way of life.—*E.I.L., California.*

I HAVE EXPERIENCED such a wonderful spirit of joy, happiness, and blessed contentment since my association with you that I felt I should let you know about it.

A friend of mine introduced me to Unity and also told me about the prosperity bank. Since I have been using the bank plan I cannot fully express the experience of the joys and unanticipated help that has come our way.

I am fully aware of the abundant riches to be gained by close association and sharing whatever supply we have with God, because only through Him are we able to obtain anything at all.

Using the prosperity bank helps me to be daily conscious of the blessings we usually take for granted.

I shall forever be grateful to the friend who made me aware of such an organization as Unity.—*Mrs. J. M., New York.*

My Help Cometh from Jehovah

I HAVE BEEN a Unity student for many years. I first attended as a child when you held services in downtown Kansas City. Unity lessons have played a big part in my life. This is a small rural community and it has only one church. This is not a Unity church,

and although I am a member, I continue to find the lessons in Unity publications strengthening.

I have many Unity blessing cards, and I pass these on to my friends when they come to visit me.

May God continue to bless and multiply your works.—*I.W., Louisiana.*

DAILY WORD MEANS much to the people of Puerto Rico, especially to those in the congregation of our local Unity center. It is daily spiritual bread in my home.

No wonder my home radiates health, prosperity, and peace. God bless *Daily Word* and Silent Unity. —*C.G., Puerto Rico.*

Father, I Thank Thee

I MUST THANK YOU at this time for your prayers for our boy in regard to his school work, about which I wrote you a short while ago.

It really was just like a miracle how he has progressed in these less than six weeks. Even his teacher has marveled.

We knew, however, that God hears all who turn to Him, and our prayers were answered.

I just want to say a great big "thank you" and God bless you and all your good works.—*Mrs. M.S.W., Pennsylvania.*

SOME MONTHS AGO I wrote you, asking that you pray with me for my daughter who was having difficulty with the study of Shakespeare.

The examinations have been given and I am happy to report that she passed. I knew God was guiding her and giving her the wisdom she should

have. Thank you for your prayers.—*Mrs. F.O.E., Missouri.*

MY THANKS TO ALL of you at Lee's Summit for your prayers, for the wonderful publications, but mostly for the love which binds us all together, always. —*A.S., California.*

****

Unto Us a Child

I FINALLY HAVE found time to write and tell you of the birth of our beautiful baby boy. He is so precious and sweet. I know you rejoice with me.

I cannot begin to tell you how much the maternity lessons helped me, and how I knew God was with me all the way. It is such a comfort to have friends with us in prayer at a time of need.—*Mrs. H.M., Texas.*

AT THIS BUSY TIME in my life I pause to say thank you for the many prayers you have said for me. Everything I have prayed for has come to pass. Now I have companionship, a lovely home, and my own baby.

When I was in the hospital to have my baby someone brought me some of your literature, and it made me feel much better.

Thank you for all you do and for the knowledge of your shining light in the window for all.—*Mrs. V.M., New York.*

I AM WRITING to thank you for prayers for myself and my new son. He weighed twelve pounds and six ounces at birth. Delivery was quick and natural, and I did not require any anesthesia.

I used your maternity lessons over and over. They

really work. At one point I felt I could not make it alone, but as my thoughts turned to God I felt better.

I cannot thank you enough for sending me these affirmations, and for praying with me.—*E.B., Minnesota.*

I Am the Light

AGAIN I WRITE YOU, expressing my thanks to Unity for your prayers. They have been a guiding light for me. I thank God that I have found Unity. I look back at the years and think about how much happier they could have been had I only known and accepted Unity then. My life and surroundings have changed for the better and I try to live true to your teachings, which in reality means simply being truthful with myself and trusting in God.

Unity has helped me to see myself instead of trying to see others' good or bad points. It has made me realize that God lives in each and everyone of us, and that He loves everyone else just as much as He loves me. I try to use with understanding each and every Unity message.

I feel that I have made a big adjustment, and in doing so it has helped my husband as well as the children and myself. Sometimes we press too hard trying to do what we think is best, and sometimes we are pressing the wrong way.—*Mrs. S.S., Illinois.*

Thy faith hath made thee whole.—JESUS

UNITY CENTERS AND CLASSES

The following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Catherine Thrower, 2803 Highland
Mobile—Marian Baker, 1156 Springhill

ARIZONA

Phoenix—Herbert Penn, 1745 W Northern
Tucson—Jack Clemenson, 1236 N 4th ave

ARKANSAS

Little Rock—Mamie Spencer, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Auburn—John Hinkle, Congregational church
Bakersfield—Unity, Brower bldg
Burbank—Joseph & Mildred Haggerty, 1009 Cordova
Castro Valley—Miki Bowen, 1025 Crow Canyon rd
Compton—Margaret Butterworth, 411 S Santa Fe
Covina—Frances Flickinger, 17157 E Badillo
Culver City—Carroll Moore, 3979 Tilden
Escondido—Unity, 203 E 5th
Fresno—Edward Jennens, 985 Palm
Glendale—Clifford Carpenter, 119 S Kenwood
Huntington Park—Edna Drebert, 7900 State
Inglewood—Frank Hax, 820 Java
La Crescenta—June Jones, 2819 Montrose
La Jolla—Lola Mays, 5455 La Jolla
Long Beach—Sarah Switzer, 935 E Broadway
Los Angeles—Ernest C Wilson, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Ysobel Stoneman, 1420 Westwood
Manhattan Beach—Winifred Dietz, 32d & Highland
Merced—Cecil Lake, Tioga hotel
Modesto—Russell Kemp, 201 Eye
Monrovia—Irene Malloy, 2567 S Myrtle
Monterey—Sonja Samiran, 135 W Franklin
Napa—Helen Wade, Churchill manor Brown & Oak
North Hollywood—Joseph & Mildred Haggerty, 11050 Hartsook
Oakland—Alma Morse, 144 Athol
Oceanside—Gilberta Sommer, 1st & Ditmar
Palm Springs—Viola Lukawiecki, penthouse 30, the Plaza
Pasadena—Max Flickinger, 836 E Washington; Carrie Love, 80 Orange pl
Pomona—Gertrude Tuntland, 524 E Pasadena
Redlands—Harriet Nicholls, 235 Nordina
Richmond—Edna LeSage, 1108 Nevin
Riverside—Unity, 3645 Locust
Sacramento—John Hinkle, 1025 9th; Unity, 4553 North ave
San Bernardino—Harriet Nicholls, 763 D st
San Diego—Wendell Mixson, 1st ave at Thorn
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean
San Gabriel—Warren Kreml, 325 S Pine
San Jose—Lee Norment, 1040 the Alameda
San Leandro—Barbara Lyon, 501 Joaquin
San Mateo—Cleo Lee, 34 2d ave
San Rafael—Helen Wade, 701 Mission
Santa Ana—C Leroy Tuntland, 2015 N Broadway
Santa Barbara—Wm Helmbold, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 1118 Sonoma
Stockton—Grace & Laurance Swannell, 48 W Poplar
Temple City—Glenna Arrowsmith, 5950 N Temple City blvd
Van Nuys—Rose Schneider, 13250 Chandler
Ventura—Arthur Sikking, 2020 E Main
Vista—Gilberta Sommer, 352 Lado de Loma
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Robert Burke, College at Bright
Yucaipa—Rosemary Williams, 34944 Yucaipa

COLORADO

Colorado Springs—Charles Neal, 317 E Boulder
Denver—Alice Johnson, 1410 High
Grand Junction—Mabel Donaldson, 3205 N 12

CONNECTICUT

Bridgeport—Dorothy Lundgren, 199 Fairfield
Stamford—Fred Martin, 26 Morgan
West Hartford—Merton Thorpe, 1 Walbridge rd.

DELAWARE

Wilmington—Gladys P Clarke, Du Pont hotel

DISTRICT OF COLUMBIA

Washington—Ann Sandefer, 601 13NW; E Roy Feldt, Burlington hotel

FLORIDA

Clearwater—Mary Powell, 15 S Osceola
Daytona Beach—Robert Kehoe, 213 Orange

Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, 313 S Andrews; Elizabeth Turner, 210 SE 10 terr
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, 1420 Tyler
Lakeland—Lucile Miller, 214 S Iowa
Lake Worth—Mary Kupferle, 628 No H
Miami—John Baughman, 412 NE 22d St
Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Pompano Beach—Frances Jarrell, 5 NE 27 ave
Sanford—Josephine Stuckie, Perkins bldg
Sarasota—Dorothy Roy, 1237 Palm No
St Petersburg—Louise Beaty, 801 6 ave S; Catherine Brooks, 511 Prescott S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosencrans, 1957 S Flagler
Winter Haven—Rae Vaughn, 401 Ave A-NE

GEORGIA

Atlanta—Marie Guental, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Marie Guental, Hotel Lanier

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs Hotel
Bloomington—Arthur Tanner, Prairie at Monroe
Champaign—Viretta Sutherland, 212 W Hill
Chicago—Gladys Spalding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63; John Johnson, 1650 S Central Park; Johnnie Colemon, 6156 Cottage Grove
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, 840 Forest
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Demaree bldg
Oak Park—Warren Meyer, 104 N Oak Park
Peoria—Eva Conover, 622 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Margaret Cain, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Hammond—Grace Free, 740 River dr
Indianapolis—Charles Roth, 907 N Delaware

IOWA

Des Moines—George Borgeson, 3118 Grand

KANSAS

Topeka—Louvilla Fielder, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Charles Korfhage, 757 S Brook; Ruth Cox, 2907 Virginia

LOUISIANA

Baton Rouge—Helen Robert, Capitol House
New Orleans—Elois Echlin, 6966 Catina; Ruth Murphy, 3722 St Charles
Shreveport—Howard Bradford, 721 College

MAINE

Portland—Grace Dickhaut, 93 High

MARYLAND

Baltimore—E Roy Feldt, Southern hotel

MASSACHUSETTS

Boston—Elinor McDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Marjorie Russell, 544 Main

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Kenneth Brabeau, 286 NE Capitol
Bay City—Aelola James, N Jefferson at 9
Birmingham—Frank Glabach, 1128 W Maple
Detroit—Eric & Catherine Butterworth, 17505 2d blvd; Virginia Shipley, 608 Empire bldg; Lois Anderson, 146 Englewood; Estelle Palmer, 11714 Goodwin
E Lansing—Roxie Miller, 425 W Grand River
Flint—David Williamson, 727 East
Grand Rapids—Leon Miller, 530 Scribner ave NW
Grosse Pte Woods—Eve Edeen, 20760 Mark
Jackson—Kenneth Brabeau, Dwight bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Hines, 2511 S Washington
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Diane Seaman, 70 Chamberlin
Royal Oak—Walfred Taurainen, 2500 Crooks

MINNESOTA

Minneapolis—Eugene Sorflaten, 2300 Hennepin

MISSOURI

Independence—Fannie Baldwin, 101 N Main
Kansas City—Louis E & Ethel Meyer, 707 W 47th; Geo Hilbert, 5202 Chouteau dr
Lemay—Julia McKee, 3701 Bayles

Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 1300 E Elm
St Joseph—Osla Jones, 1202 Felix
St Louis—Dale Batesole, Skinker & Forsyth; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Louise Lawrence, 4328 Easton

MONTANA

Billings—Jess McGuire, 101 Lewis
Bozeman—Mary Wessell, 103½ Bridgerarms
Butte—Esther Lewis, 300 S Montana
Great Falls—Ann Winstead, 1023 2 ave S
Livingston—Mary Wessell, 322½ W Callender

NEBRASKA

Omaha—Lloyd Gibbs, 1317 N 42d

NEVADA

Reno—Fay Caswell, 847 N Center

NEW JERSEY

Asbury Park—John Manola, 3d & Emory
Bergenfield—Esther Zimmerman, 262 S Washington
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, 20 Hill
Paterson—Louise Gerhold, YMCA 128 Ward
Ridgewood—Louise Gerhold, 365 S Maple
Trenton—Edith Berry, 489 W State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW; Thomas Coates, 112 San Pedro SE

NEW YORK

Buffalo—Lillian Matthews, 1243 Delaware
Flushing—Glenn Mosley, 135-42 40 rd
Great Neck—Emma Jean Sartori, Community church
Huntington—Glenn Mosley, 559 Woodbury rd
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—J Sig Paulson, 143 W 51; Crichton Boatwright, 23 E 37; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Flash Washington, 360 W 125; Unity, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Syracuse—James Lewis, 300 W Seneca turnpike
Valley Stream—Stella Wrenn, 14 E Mineola
White Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 2508 Market N
Cincinnati—Erma E Wissmann, 4695 Hamilton; Millie Leslie, 18 W 9; Grover Thornsberry, 2853 Madison
Cleveland—Norman Olsson, Sheraton-Cleveland hotel
Cleveland Heights—Winifred Wilkinson, Heights Masonic temple
Columbus—Curtis Wilson, 3568 Olentangy River rd
Dayton—Michael Giannuzzi, 1008 Grand ave
Hamilton—Ruth Seaton, 117 Ross
Mansfield—Ethel Wallace, 388 Park ave W
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 1210 Boston
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Ponca City—Ruth Jacques, 106 S First
Tulsa—Norman Godfrey, Grace Kehrer, 25 E 19; Dan Saunders, 1116 S Canton

OREGON

Eugene—Hugh White, 790 W Broadway
Medford—Katharine Bosworth, 995 S Oakdale
Portland—Ross Goodman, 4525 SE Stark

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela & Conchita Melendez, 306 Condado ave, stop 17
Ponce—Esteban Rodriguez, Primer Piso Edificio Torres

TENNESSEE

Knoxville—Grace Comley, 717 Walnut SW
Memphis—Hassall Self, 1 E Parkway N; Montee Falls, 1062 S Wellington
Nashville—Ken Tiffany, 1816 Broad

TEXAS

Amarillo—Eugene Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 2119 ave M
San Antonio—Mary Myles, Maverick bldg

VIRGINIA

Fairfax—Mildred Park, 202 E Main

WASHINGTON

Bellevue—Phillip Pierson, Chapel of the Flowers
Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 2701 Rockefeller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)

Seattle—Donald & Dorothy O'Connor, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Stiegler, 2102 S 23
Yakima—Marguerite Landis, Masonic temple

WEST VIRGINIA

Wheeling—Ada Frew, Catholic Women's League, Chaplin & 14

WISCONSIN

Madison—Fern Mack, 208 W Gorham
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Oti, PO Box 366, Onitsha

CANADA

Montreal—May Duncan, 3455 Girouard
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
London—Herbert Nicklin, YM-YWCA
Toronto—Mary & George Dunning, 173 Eglinton ave W
Vancouver—Ross Breakwell, 1605 W 12 ave
Winnipeg—Unity, 356 Furby

ENGLAND

Easington Village—Thomas Merrington 11 Sea View, Co Durham
Kingston-on-Thames—Robert Sikking, 5 Ashdown rd
Sunderland—T Merrington, Co Durham

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner Deutschherrenstr 190, Bad Goodesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Bloomberg, Tevakoski, Finland: W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

UNITY BOOKS of Note

HARMONY AT HOME

PEACE BEGINS AT HOME—This book by Clara Beranger can help lay the groundwork for the peace and harmony that we all need so much in life. By setting our own world in order and by keeping our mind at peace, we can help to establish peace in the world. Some of the subjects covered are: "Fear," "Tension," "Retrospection," and "Overcoming Our Common Faults."

YOU AND YOUR CHILD—In this book Zelia M. Walters gives practical ideas for giving children a harmonious outlook on life. She deals with specific problems, but she does not lay down fixed rules, believing that each child should be treated as an individual. Her workable suggestions come from her long experience with children in her own home, in school, and in her welfare activities.

PRACTICAL CHRISTIANITY FOR YOU—James E. Sweaney gives teen-agers some of the most valuable help they can find for harmonious living. Each of the fourteen chapters in this book offers practical, down-to-earth help that young people will accept and use in their daily living.

(Each of these books is priced at $2 a copy.)

Unity Books

For Beginners in Truth	Beginning Again	$2.00
	Bel	2.00
	Doctor Houston Speaking ..... *German, English,* each	2.00
	Favorite Unity Radio Talks	2.00
	God a Present Help	2.00
	God Is the Answer ..... *Dutch, English,* each	2.00
	Great Physician, The ..... *English, Spanish,* each	2.00
	How I Used Truth .. *German, English, Greek, Swedish,* each	2.00
	How to Let God Help You .. *English, Greek, Spanish,* each	2.00
	Lessons in Truth ..... *English, Japanese, Swedish, German, Italian, Spanish, Russian, French, Dutch, Greek,* each	2.00
	More Wonderful You, A	2.00
	Myrtle Fillmore's Healing Letters	2.00
	New Ways to Solve Old Problems	2.00
	Peace Begins at Home	2.00
	Practical Christianity for You	2.00
	Prove Me Now	2.00
	Special Methods for Attaining Spiritual Mastery	2.00
	Story of Unity, The	2.00
	Things to Be Remembered	2.00
	Unity's Seventy Years of Faith and Works	5.00
	Unity Vegetarian Cookbook	2.00
	Whatsoever Ye Shall Ask ..... *French, English,* each	2.00
	You and Your Child	2.00
For Healing	Christian Healing ..... *German, English,* each	2.00
	Divine Remedies ..... *French, English,* each	2.00
	Jesus Christ Heals	2.00
	Truth Ideas of an M.D. ..... *Italian, German, English,* each	2.00
	You Can Be Healed ..... *Swedish, English,* each	2.00
For Prosperity	Both Riches and Honor ..... *French, English,* each	2.00
	Prayer in the Market Place	2.00
	Prosperity	2.00
	Prosperity's Ten Commandments	2.00
	Working with God ..... *German, English,* each	2.00
For Inspiration	Best-Loved Unity Poems	2.00
	Be of Good Courage	2.00
	God Never Fails	2.00
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father .. *German, English,* each	2.00
	Mightier than Circumstance	2.00
	Prayer Changes Things	2.00
	Sunlit Way, The	2.00
For Devotion	Effectual Prayer	2.00
	Holy Bible, American Standard Version	7.25
	Keep a True Lent	2.00
For Advanced Study	Atom-Smashing Power of Mind	2.00
	Christ Enthroned in Man	2.00
	Have We Lived Before?	2.00
	Know Thyself	2.00
	Let There Be Light	3.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	3.00
	Mysteries of John	2.00
	Revealing Word, The	3.00
	Selected Studies	2.00
	Talks on Truth	2.00
	Teach Us to Pray ..... *French, English,* each	2.00
	Twelve Powers of Man, The	2.00
	What Are You?	2.00
	Your Hope of Glory	3.00
For Children	Adventures of the Seven Spartans	2.00
	Barky's New Home	2.00
	Barky and His Friends	2.00
	Jet's Adventures	2.00
	Jet and the New Country	2.00
	Jet's Choice	2.00
	Story of Jesus, The	2.00

NEWS *from* UNITY

ree Easter Pageant Available

A few years ago the *Unity unday-School Leaflet* carried n Easter pageant called Symbols of Easter." Because his pageant has been so help-ul to those who are respon-ible for arranging special laster exercises for Sunday-chool classes, it has been rinted separately and is vailable to anyone who vould like to have it.

To receive your copy of his pageant without charge, ust send your request to Jnity School of Christianity, ee's Summit, Missouri. Please sk for "Symbols of Easter."

Each week the *Unity Sun-ay-School Leaflet* carries help-ul lesson material for use in oung people's and inter-nediate classes, based on the nternational Sunday School Lessons. A year's subscription s $2, and is mailed in month-y packages containing a les-son leaflet for each Sunday and one Teachers' Section covering the month's lessons.

The A1 Trait for Teen-Agers

This month in *Progress* magazine young people will learn what trait is most important for them to have. Boys from five Denver, Colorado, high schools were asked, "What does a boy like best about a girl?" And girls from these same high schools were asked a similar question about boys.

In her article "A1 Trait," appearing in the March issue, Aylesa Forsee tells what this most popular trait is and gives many helpful ideas on how teen-agers can use it in their lives.

Also of interest in the same issue is "When Opportunity Knocks," by Janet Hall, which will help them to make the most of their

opportunities; "Are You Asking or Wishing?" by Faith Raeder, which will show them how to ask more effectively for what they want. There are also fascinating stories and all the regular features, including the digest section "Here Is Your Help." *Progress* will come each month for a year for $2.

A Magic Quality You Can Use

Some qualities we possess and may take for granted have remarkable possibilities. Rightly used, they can become almost magic, capable of bearing us upward to heights we have only dreamed of achieving.

In the article "The Magic of Hope," which appears in the March 27 issue of *Weekly Unity,* H. B. Walters tells how we can develop this quality and what it can really mean to us. He illustrates his points with fascinating true stories of how others have used this quality, and you will find both inspiration and practical help in his article.

Each week *Weekly Unity* brings similar Truth articles, a column by Lowell Fillmore (president of Unity), inspirational poems, a message from Silent Unity, and other valuable features. *Weekly Unity* is $2 a year for fifty-two weekly issues. Be sure to ask that subscriptions you order begin with March 27 to include this special article.

"The Prosperity of Economy"

Prosperity and economy seem to be entirely opposite conditions, don't they? And yet, economy can play an important part in achieving and maintaining prosperity, as Roger U. Ricklefs explains in an unusual article that appears in the March issue of *Good Business* magazine.

This article is entitled "The Prosperity of Economy," and it tells the true story of a man who believes in the prevention of waste as a means of demonstrating prosperity, in each individual life and in the world.

Each issue of *Good Business* contains true experience stories by and about those who have prospered by applying Christian principles in the workaday world, as well as special features for inspiration and help. *Good Business* will come to you each month for a year for $2. Be sure to ask that your subscription begin with March to include "The Prosperity of Economy."

Another Cady Pamphlet Available

What is your idea of God's ill for you? Are you some-mes afraid to pray, "Thy ill be done," because you ear you may be asking for omething unpleasant? You eed not be, for God's will or you is only good.

The Unity pamphlet *The Vill of God,* which comes rom H. Emilie Cady's book *God, a Present Help,* will ear up any such misunder-anding you may have had bout God's will for you.

This pamphlet, priced at ve cents a copy, is only one f more than 150 five-cent Unity pamphlets that are vailable on many different ubjects. Included are pam-hlets on bereavement, diet, uring colds, prosperity, faith, ebt, curing insomnia, alco-olism, health, finding em-loyment, human relations, ove, prayer, marriage, dental ls, youth, and many other ubjects. There are special rices for large quantities; or instance, one each of all he Unity pamphlets is $4; 00 assorted, $1.50; thirty or $1. Or there are special ssortments on the Bible, n healing, human relations, rayer, prosperity, and soul evelopment for fifty cents ach. You may have a list of all of the Unity pamphlets without charge by requesting it from Unity School, Lee's Summit, Missouri.

Coming Next Month in UNITY

Easter is a hallowed and blessed time that can hold as much meaning and inspiration for us as we will receive and use.

"Easter is the essence of everything that makes life worth living," Richard Hewitt tells us. "It affirms the truth which is more powerful than error; it asserts that principle is more eternal than expediency; that giving is more divine than getting; that sharing is more lasting than saving. These words simply cannot be spoken too often nor too much. They need to be said in today's world. And, furthermore, they need to be put into action."

"Behold the Way of Life" is the article from which these words were taken, and it will appear in the April issue of your UNITY magazine to give powerful assurance and to help you to put into action in your life the good that Easter proclaims.

Be sure to look for this special Easter article next month in UNITY.

New Children's Serial Begins This Month

Beatrice Chesebrough's name has long been familiar to readers of *Progress* magazine, for she wrote consistently for them in the past. Many will remember her Hilde stories about a Swedish immigrant girl. Mrs. Chesebrough has also contributed articles to *Good Business* magazine.

Beginning this month, boys and girls will get to read her work in the juvenile field in the new *Wee Wisdom* serial, "The Adventures of Julie and Gertie." Every chapter is packed with excitement, as Julie gets a new pet—Gertie the goat—and tries to take good care of her and keep her out of trouble.

Also in March *Wee Wisdom* is a horse story, "Highboy Finds a Home," by Juliet Davis; Georgia Tucker Smith's read-aloud story "Oscar Gives the Alarm;" "Star Eyes and Her Song," by Alby Rae Mearse; and more stories, puzzles, and features.

Basic in all *Wee Wisdom* features is a strong central theme of good character, high ideals, and right conduct. Each feature is carefully chosen for its character-building quality, as well as its ability to entertain. For this reason, *Wee Wisdom* is a doubly welcome gift for a child, and this month's issue is an excellent one with which to introduce a subscription. $2 brings twelve delightful monthly issues.

Do You Expect Enough?

God wants you to have all of the good that you can accept and use. You are limited only by your vision of what you need and want, and when you enlarge your vision, you can receive more abundantly.

"We can always expect answered prayer," Martha Smock tells us, "but it is also true that we can always expect more than the outer answers to prayer." In her article "And Then I Wait," which appears in the March issue of *Daily Word* magazine, Mrs. Smock outlines a pattern for prayer whereby you can receive answers far beyond your expectations.

Also in this same issue is the inspiring article "Within You Is the Power," by L. Stevens Hatfield, and the prayer, meditation, and Bible verse for each day of the month. *Daily Word* will bring you its daily help for living each month for a year for $2.

CHILDREN WILL LOVE THESE BOOKS

for Easter

Any of these colorful books will bring children special joy at Easter and will hold up high ideals of fair play and right living all year through:

For Younger Children

Barky and His Friends—Barky's New Home—Two books of rhymed prose read-aloud stories about a little dog named Barky, by Georgia Tucker Smith. $2 each.

Thank You, God—A book of children's prayers (some in verse) by Bill and Bernard Martin; illustrated in full color. $2.

For Older Children

The Story of Jesus—A book of Bible stories by Aylesa Forsee especially appropriate for Easter; illustrated by Herbert Rudeen. Price, $2.

Jet's Adventures—Jet's Choice—Jet and the New Country—Three books by Bula Hahn telling the adventures of a pioneer boy and his family; pen-and-ink drawings. $2 each.

Adventures of the Seven Spartans—Fascinating stories about the *Wee Wisdom* Spartan Club and its members, by Lawrent Lee. Price, $2.

Teach Me to Pray—A story and prayer for each day of the month, by Bill and Bernard Martin; illustrated in full color. Price, $2.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Give an Easter Blessing to Others Through These Special Unity Funds

At Eastertime we often feel a special desire to give a blessing to those less fortunate than we are. If you would like to give an Easter blessing that will keep helping others throughout the year, simply send a love offering to one or more of these special funds:

BRAILLE FUND—This fund provides free Unity literature, including *Daily Word, Progress,* and *Wee Wisdom* magazines, in Braille for those without physical sight.

SILENT-70—This fund provides free Unity literature to prisons, hospitals, mental institutions, and wherever it is most needed. It is sometimes called Unity's "missionary fund."

GOOD NEIGHBOR FUND—This fund provides Unity literature without charge to persons in many countries who, for one reason or another, are unable to send payment. It does an important work for world peace and harmony.

TV-RADIO FUND—This fund makes possible the "Daily Word" program on television, featuring Rosemary Grace, and "The Unity Viewpoint" program on radio. Both programs introduce many new friends to Truth and the vital help it can give them.

Your offering may be addressed to any of these funds in care of:

UNITY SCHOOL
OF CHRISTIANITY

LEE'S SUMMIT,
MISSOURI

GIVE UNITY MAGAZINES

The Easter Gift That Lasts All Year

DAILY WORD—This faithful friend will guide and inspire anyone with its daily prayer, meditation, and Bible verse, poetry, and short articles in each monthly issue. $2 a year.

WEEKLY UNITY—Good news and blessings from Unity headquarters each week in true-experience stories, articles, poems, pen-and-ink drawings, Bible lessons, a column by Lowell Fillmore, and other features. $2 a year.

UNITY—Oldest of the Unity periodicals, this monthly magazine offers 100 pages of Truth, featuring the writings of Charles Fillmore. Inspirational poetry, full-color cover. $2 a year.

GOOD BUSINESS—Each month this magazine offers helpful articles for successful living in the workaday world. True stories, quotations, feature departments. $2 a year.

PROGRESS—A monthly Truth magazine that helps young people learn right ways of solving their special problems; action stories and practical articles; modern, illustrated. $2 a year.

WEE WISDOM—This monthly Truth magazine for children presents character-building ideas through fascinating stories. Also puzzles, features, things to make and do. $2 a year.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

"OUR FINANCES HAVE BEEN TAKEN CARE OF"

"Since we began the Prosperity Bank drill," writes a friend in New York, "our finances have been taken care of. We have been able to meet expenses and save some money as well. We think this is wonderful, with the cost of living so high. At last in my long study of Truth I have come to the point where I can stand aside and let God take command."

To follow this plan, you bless a coin each day and deposit it in your Bank. After seven weeks the amount saved may be used to pay for the UNITY subscriptions you order for friends on the coupon below. Sharing with others opens the way for more good to come to you. Send for your Bank and instructions today.

Unity School of Christianity, Lee's Summit, Mo.

-------(Please PRINT all Names and Addresses)-------

Here is my order for three UNITY gift subscriptions ($2 each) and a Bank in which to save the $6 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. 9-2-60

For a Lasting Easter Remembrance Send a Unity Easter Greeting Booklet

Designed especially to take the place of the conventional greeting card, Unity Easter Greeting Booklets are ideal to carry your Easter greetings to your friends. Each booklet presents more than twenty pages of the finest poems and articles for Easter inspiration. Given as small gifts, sent by mail, or slipped under the ribbon of your Easter packages, they will be treasured long after the Easter season is over.

1960 EASTER BOOKLET ASSORTMENT

Accept the Glory of Easter (new)

Daily Resurrections

Easter

An Easter Message for You

The Land Is Bright

The Spirit of Easter

Your Easter Dawn

Your Easter Revelation

Each booklet comes complete with its own Easter mailing envelope. You may order this assortment of eight booklets for $1, or eight copies of the new booklet *Accept the Glory of Easter* for $1, or make your own selection at 15c each, eight for $1.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

God's Law

Marie Daerr

Things cannot change, you say? This is not so.
For who has seen the magic of the snow
Transform in one short night a barren place
With diamond coverlet and frozen lace,
And not been moved to wonderment? And who
Has watched spring's coming in a violet's blue,
Or summer's sun and shade, or autumn's fire
Blazing in oak trees' splendid crimson spire,
And not said to himself: "God's hand is here,
And He can make a miracle appear"?
How strong His law prevails! All time, all earth
Proclaim His rule of hope and of rebirth!